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Jo. Battely RR^mo. P. D^no. Wil. Archiep. Cantuar. à Sacris Domesticis.

Ex Ædibus Lamb.
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THE

HISTORY

OF THE

CHURCH

OF

PETERBURGH:

WHEREIN

The moſt remarkable Things concerning that Place, from the Firſt FOUNDATION thereof: With other Paſſages of HISTORY, not unworthy Publick View, are repreſented.

BY

SYMON GUNTON, late Prebendary of that CHURCH.

Illuſtrated with Sculptures.

And ſet forth

By *Symon Patrick*, D.D. now Dean of the ſame.

LONDON,

Printed for **Richard Chiſwell**, at the *Roſe* and *Crown* in S. *Paul's* Church-Yard, MDCLXXXVI.

THE PREFACE.

THE Author of this Hiſtory, was the better fitted for the Work he undertook, becauſe he was born at Peterburgh; and there lived all his days (a few years excepted) whereby he had the advantage of being perfectly acquainted with many things, about which he writes. Particularly, the Monuments in the Church, broken down in the late Sacrilegious times: whoſe Inſcriptions when he was but a Boy (as he himſelf writes in a Letter to Dr. Henſhaw, late Biſhop of Peterburgh) he both often read and alſo tranſcribed.

Theſe he hath preſerved and tranſmitted to Poſterity; as that learned Antiquary Sir William Dugdale hath alſo done: Who in the Year 1641. fearing what ſhortly followed, was at the pains and charge to take the Draughts, as well as the Inſcriptions, of the Monuments in ſundry Cathedral Churches of this Realm (which ſoon after were demoliſhed) and of this Church among the reſt. By whoſe kindneſs they would have been communicated to the World, if the Undertaker had come to the knowledge of them, before he had received Subſcriptions to his Propoſals: which were not high enough, to bear the charge of them.

But the beſt Monuments, the Records of the Church, out of which a more compleat Hiſtory might have been gathered, are never to be recovered: being torn in pieces, or burnt, by the more than Gothiſh Barbarity of thoſe ignorant people; who took upon them the glorious name of Reformers. An account of which is given, by a faithful hand, in the concluſion of the Supplement to this Work.

One Book indeed, and but one, ſtill remains, which was happily redeemed from the fire, by the then Chaunter of the Church, Mr. Humfry Auſtin. Who, knowing the great value of it, firſt hid it (in February 1642.) under a Seat in the Quire; and when it was found by a Souldier on the 22 April 1643. (when all the ſeats there were pulled down) reſcued it again, by the offer of ten Shillings for that old Latine Bible, as he called it; after which he pretended to enquire. The name of the Bible, by the help of the ten Shillings, preſerved this pretious Treaſure from the Flames, whither it was going: as Mr. Auſtin hath left upon Record in the beginning of the Book; with a Copy of the Souldiers acknowledgment, that he had given him ſatisfaction for it, in theſe words.

I pray let this Scripture Book alone, for he hath paid me for it, and therefore I would deſire you to let it alone. By me *Henry Topclyffe* Souldier under Captain *Cromwell* Colonel *Cromwell*'s Son;

therefore

therefore I pray let it alone. *Unto which goodly Warrant for its ſecurity, the Fellow ſubſcribed his name.*

The Book, I ſpeak of, is commonly called by the Name of SWAPHAM; *it being vulgarly believed to have been compoſed by* Robert Swapham, *a Monk of this Church of* Peterburgh: *But in truth is for the greateſt and moſt antient part of its Hiſtory, the work of* HUGO, *ſurnamed* CANDIDUS, *or* White, *an eminent Monk alſo of the ſame Church; who himſelf, in the very body of the Book, gives an account both when he lived, and that he was the Author of the Hiſtory, which now all paſſes under the Name of* Swapham. *For ſpeaking of the Reliques of the Church, the principal of which, was St.* Oſwald's *right Arm (* ſuper omne aurum pretioſum, *as his words are) he ſaith that he himſelf ſaw it, and kiſſed, and handled it with his own hands, when it was ſhown, intire both in the fleſh and skin, to* Alexander *Biſhop of* Lincoln, *and to the whole Convent with many others,* 487 *Years after the death of St.* Oſwald. *Now he was ſlain in the year* 643, *and therefore this was in the year* 1130.

From whence it appears that Mr. Selden *is out in his account, when he ſaith (in his Preface to the* Decem Scriptores *fol. XLVI.) that this Hiſtory of our Church, vulgarly thought to be* Robert Swapham's, *was written in the Reign of* Henry *the Third, or thereabouts. He ſhould have ſaid, that then* Robert Swapham *lived (as I ſhall ſhow by and by he did) but he who wrote the greateſt and beſt part of the Hiſtory, lived in the Reign of* Henry *the Firſt, King* Stephen, *and his* Succeſſor, *And therefore it might more truly have been ſaid to have been written* in the Reign of *Henry* the Second, or thereabout: *unleſs his words be reſtrained to that particular part of the Hiſtory, which he hath occaſion to mention, which followed immediately upon the death of* HUGO.

This is declared more plainly and fully in another place of the Hiſtory, viz. *in the life of Abbot* ERNULPHUS: *Where mention is made of two famous Sacriſts of this Church* Victricus *and* Remaldus. *The latter of which is ſaid to have made a Brother of his a Monk, when as yet he was but a child, whoſe name was* Hugo: *who always attended upon* Remaldus *and ſerved him,* qui etiam hunc libellum collegit, collectumque ſcripſit, *who alſo collected this little Book, and having collected it, put it in writing. And then follows a deſcription of him; that in his childhood he fell into a diſeaſe, which made him very weak. For every Year, and that often, he vomited abundance of blood; and once was brought ſo low, by vomiting fifteen Baſons full in one week, that they utterly deſpaired of his life; gave him extream Unction, and were called out of the Chapterhouſe, by* Nicolaus *then Keeper of the Infirmary, to come and commend his Soul to God, he being upon the point of departure. But* Egelbrithus, *a moſt holy man, perſwading them to go into the Church and beg his life of God (who would not deny them one man, as his words were) they did ſo; and he was miraculouſly reſtored: as there is at large related. And he lived a long time, beloved by all the ſucceeding*

Abbots,

Abbots, John, Henry, Martin, William: *under whom he ſerved the Church, having all the buſineſs of the Monaſtery, both within-doors and without, committed to him: till he came at laſt to the degree of* Sup-prior; *firſt under* Martin, *then under* William de Watervile; *in whoſe time he dyed,* Remaldus *his brother being then Prior.*

I have given the larger account of this man, becauſe he is mentioned in many Authors, as an excellent perſon: being known (as our Hiſtory adds) in the neighbouring Monaſteries; nay famed far and near: and no leſs loved, than praiſed, by all that were acquainted with him. And had the name of Candidus *or* Albus *in all likelyhood, from his pale Complexion; cauſed by his frequent vomitings of blood: as his Brother* Remaldus, *was called* Spiritualis (*our Book ſaith*) *becauſe he was a very little Man; and miniſtred with much affection to the Elder Sacriſt. He is mentioned alſo by thoſe Authors as a noble Writer; and ſaid to have left an accurate Hiſtory of this Church of* Peterburgh, *and praiſed by* Leland, (*as Voſſius obſerves* L. 2. *de Hiſtor. Lat. C.* 56.) *who calls him* luculentus ſcriptor rerum geſtarum: *and yet it is not agreed when he lived, nor whether his Hiſtory be any where remaining; becauſe few or none, have read this Book called* SWAPHAM *with due care and obſervation.*

Voſſius *ſaith,* HUGO *flouriſhed in the later end of the Reign of King* John. *In which, I have ſhown, he was miſtaken. And Mr.* Gunton *himſelf, the Writer of this preſent Hiſtory, makes a queſtion (in the end of* Robert de Lyndſay's *life*) *whether* Hugo's *Book be not now loſt; though* Leland, *he obſerves, had ſeen and read it. Which inclines me to think he principally relied upon what* Walter *of* Witleſea *hath written about this Church; and did not think it neceſſary to read all the Book called* Swapham: *for that would have informed him, he was reading the very ſame* HUGO, *whom* Leland *read. Eſpecially if he had compared* Leland's Collections *concerning this Monaſtery, with the Book called* Swapham, *as I have done: whereby he would have found that they are word for word the ſame; only abbreviated by* Leland. *Who ends his* Collectanea *juſt where* Hugo's *life ended, with the Depoſition of* William de Watervile; *and goes not one ſtep further: and therefore might well call them, in the Title of them,* Collectanea ex libro Hugonis Monarchi Petroburgenſis.

Our Book indeed, now called Swapham, *proceeds further, and carries on the Hiſtory, as far as to* William de Hotot; *the Predeceſſor of* John de Caleto: *In whoſe time, or in* Robert Sutton's, *not long after, or in the Year* 1271 (*which was the laſt of* Henry 3.) *I ſuppoſe* Robert Swapham *dyed. For in that year I find a Deed made by* Henry Paſſenger de Quadering, *unto that Abbot and the Convent: which is ſaid to be done* tempore Rob. de Swapham: *Who was then* Celerarius *of this Church: and made a purchace of* Robert *the Father of that* Henry *for the benefit of the* Celeraria, *of which he had the management.*

Whom I take to have been only a Continuator *of* Hugo; *and but a little way neither: having wrote no more than the Hiſtory of Seven*

Abbots.

Abbots. For it doth not appear that he was the Tranſcriber of all the Records, which are, in no good order, put together at the end of the Hiſtory: unto which both Mr. Gunton, *and my ſelf have had recourſe, for the perfecting of theſe Labours.*

I have peruſed alſo a MS. Chronicle, which that eminent lover of Learning, Sir John Cotton, *did me the favour to lend me, out of his renowned Library: written, as the Title bears,* per Johannem Abbatem Burgi Sancti Petri.

What John *this was, is the doubt; there being two of that name who may pretend unto it:* John de Says, *and* John de Caleto. *The firſt of them it cannot be; for* ad An. 975. *this Chronicle referrs the Reader to* William *of* Malmsbury, *and to* Henry *Archdeacon of* Huntingdon; *whom he mentions alſo both* ad An. 1135. *and* 1153, *where are theſe words* Hic finit Chronica Henrici Huntingdon; *as* ad An. 1153 *there are theſe,* his finit Chron. Alredi. *Who all three lived about the ſame time; the firſt of them in* 1142, *the ſecond* 1158, *the third* 1145: *all of them after the death of* John de Says. *And therefore I conclude it was written by* John de Caleto: *who lived in the time of* Henry 3. *an hundred Tear after them.* Voſſius *indeed makes this* Johannes Burgenſis, *to have lived in the time of* Edward 3. *about* 1340: *when there was no Abbot here of that name. But he calls him* Vir eruditus & diſertus; *and ſaith he is commended by* Leland, *as one that had digeſted the Annals of* England *in good order.*

Beſides theſe two Johns *there is no Abbot of that name, but* John *of* Deeping; *who died almoſt an hundred Tear after that* 1439: *long after this* Chronicon *ends. Which is the more likely to be* John de Caleto's; *becauſe there is no mention at all made when he died, nor who was his Succeſſor: but only of the time when he was made Abbot. After which the Annals were carried on, in all probability, by another hand: who was better acquainted with the affairs of the Church of* Spalding, *than with thoſe of* Peterburgh. *For he ſaith little of* Peterburgh; *but gives a very large account, from the forementioned period, of all the Priors of* Spalding: *who are ſpoken of, in the preceding Part of the Annals very ſparingly.*

I might have been furniſhed with other Records out of the ſame Library; which I ſought after, but could not find till it was too late: that is, till the Supplement to this Hiſtory was grown ſo bigg, that it could bear no further enlargement, without great loſs to the Undertaker.

June 20. 85.

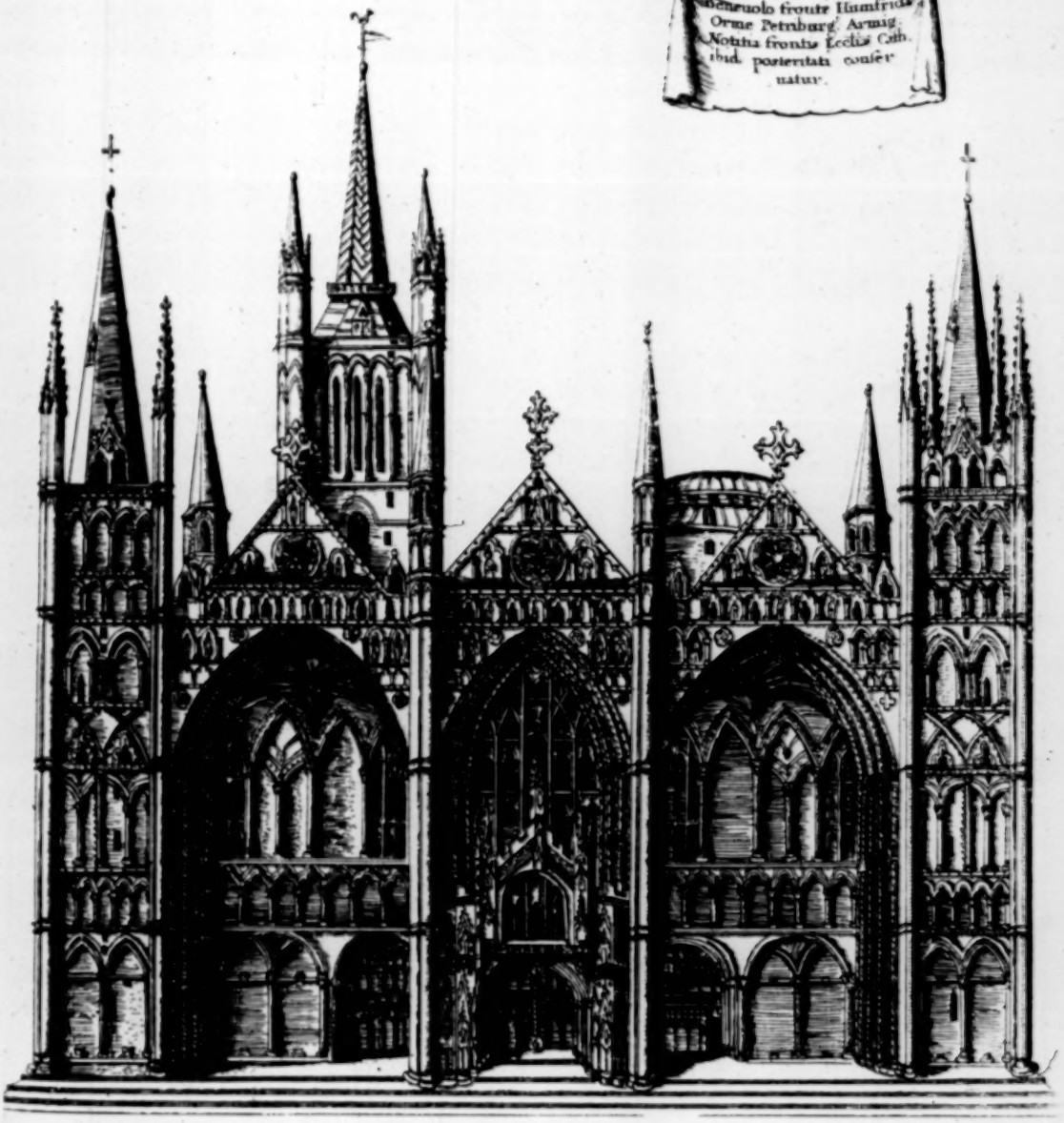
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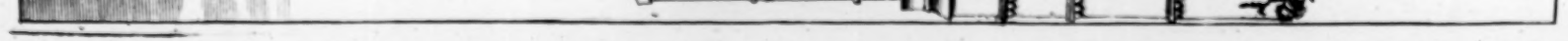
Ecclesiæ Cathedralis Petroburg
genuis facies Occidentalis

The West Prospect of the Cathedral Church of Peterborough.





Daniell Fine sculp

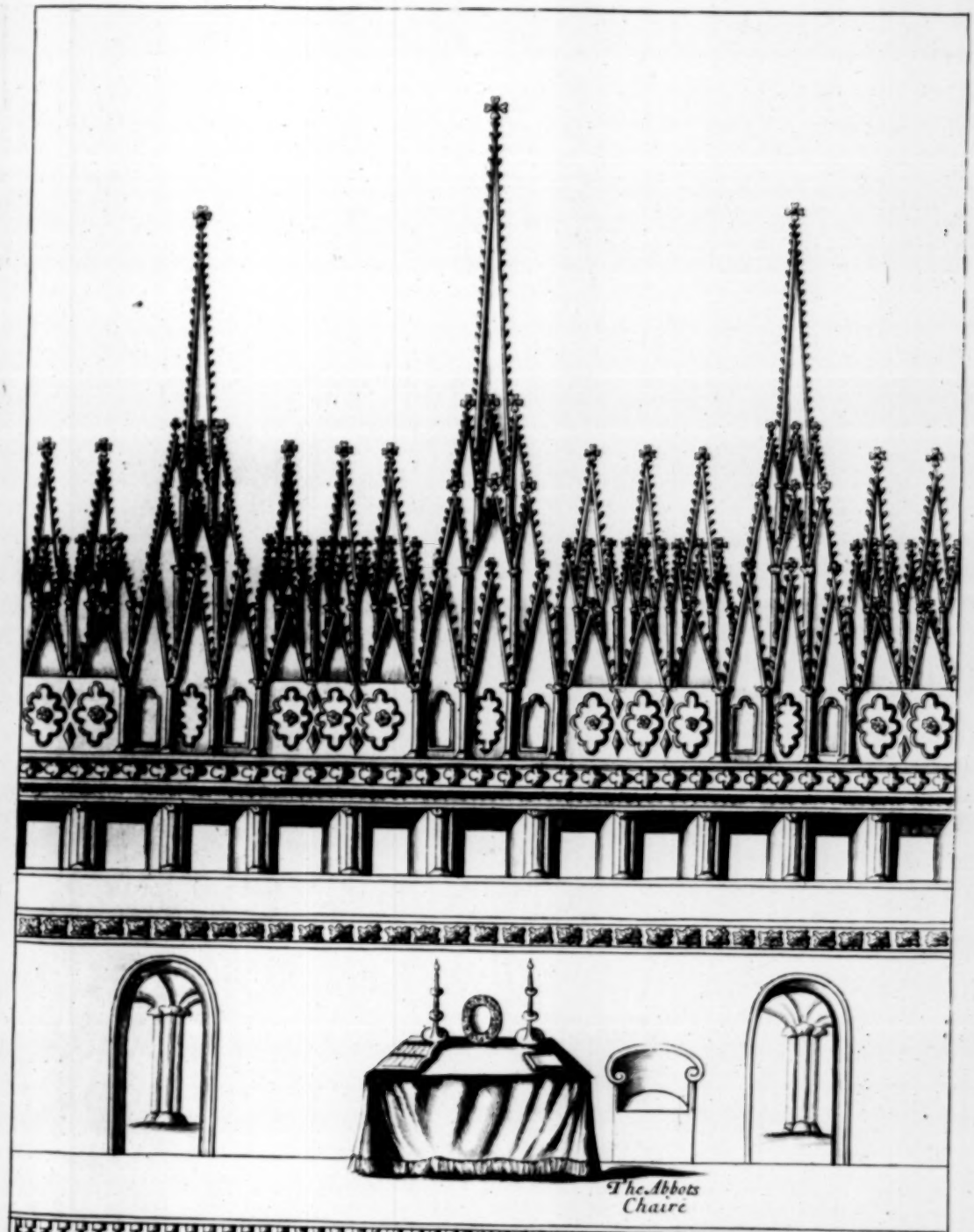


The East-Prospect of the
Cathedral Church of Peterborough

Petroburgensis ecclesiæ
cath: facies aquilonalis.

The North Prospect of the Cathedral
Church of Peterborugh.

D: King delin: et sculp:



The Old Altar-peice, beaten down by the Souldiers in the great Rebellion.

THE HISTORY OF THE CHURCH OF PETERBURGH.

WHEN this Realm of *England* was divided into an Heptarchy, the *Mercian* Kingdom being one, and the greateſt of them all, had the County of *Northampton* within its Dominion: the Eaſtern part of which County being Mooriſh and Fenny, was anciently inhabited by a People called the *Gyrvii*, of the old Word *Gyr*, which ſignified a Fen; and for the conveniency, and fertility of this place, for its nearneſs both to the high and upland Countrey, and the Fens, it was thought meet for habitation.

The Village was at the firſt called by the name of *Medeſhamſted*, from a deep Pit or Gulf, in the River of *Nen* called *Medeſwell*; which ancient Writers of the place affirm to have been of wonderful depth, and ſo cold in the heat of Summer, that no Swimmer was able to abide the cold thereof; and yet in the Winter it was never known to be frozen: Which Properties are now loſt with the Well it ſelf; only Tradition hath preſerved a dark memory thereof, adventuring to ſay, It is a little beneath the Bridge that is now ſtanding. But if this Well be loſt, there is another ſunk with it into the Pit of Oblivion, namely S. *Laurence-Well*, of great fame in ancient days, whither diſpoſed people, according to the Devotion of thoſe times, reſorted (haply for cure of Diſeaſes): which kind of Devotion was reſtrained by *Oliver Sutton* Biſhop of *Lincoln*. In what part of the Monaſtery this Well was, I find not; it is probable it was near the Chappel of S. *Laurence*, which was at the Eaſt end of the Infirmary, now demoliſhed, only the Chancel of that

Dr. Hamm. Annot. in fol. 695.

Oliver Sutton was B of Lincoln 1280.

Chappel is yet remaining, and made the Hall of a dwelling Houſe, belonging to one of the Prebendaries.

But to return to our Story, *Penda* King of the *Mercians* at that time reigned, who had five Children, *Peada*, *Wulfere*, and *Ethelred*, being his Sons, *Kyneburga*, and *Kyneſwitha*, his Daughters. *Penda* being dead, *Peada* his eldeſt Son ſucceeded, who in the year 656, or as ſome ſay 655, founded the Monaſtery of *Medeſhamſted*, in the Foundation whereof he laid ſuch Stones as that eight Yoke of Oxen could ſcarce draw one of them. But King *Peada* lived not to finiſh his Work, for his Wife *Alfleda* (forgetting the glorious Memory of her Anceſtors, *Oſwald* the martyred King of *Northumberland*, her Grandfather, King *Oſwine* her Father, and King *Alfred* her Brother) betrayed him to Death at the Paſchal Feaſt, when he had reigned four Years: Then did his Crown and Kingdom deſcend upon *Wolfere* his next Brother.

This *Wolfere* was made a Chriſtian by *Finanus* a Biſhop, who came out of *Scotland*, (for that Kingdom had Biſhops then, and long before) and being baptized by *Finanus*, *Wolfere* vowed to purge his Kingdom from Idolatry, to demoliſh all idolatrous places, and to the utmoſt of his power to promote Chriſtian Religion; which Vow he likewiſe made the ſecond time, when he was married to S. *Ermenilda*, daughter of *Egbert* King of *Kent*: but within a while, giving too much ear to *Werbode* his Steward, he neglected his Vow, taking no care of Chriſtian Religion; nor of erecting Temples, but committed many Impieties, ſo that the Chaos of Heatheniſm began to overſpread all again. He had by his Wife S. *Ermenilda* two Sons, the elder *Wulfade*, the other *Rufine*; *Wulfade* was much addicted to Hunting, and one day purſuing a goodly Hart, which being hotly purſued, took Soil in a Fountain near unto the Cell of S. *Chad*, who eſpying the Hart weary, and almoſt ſpent, was ſo compaſſionate towards him, that he covered him with Boughs and Leaves, conjecturing, as if Heaven had ſome deſign in the acceſs, and deportment of that Beaſt. Preſently comes Prince *Wulfade*, and enquired of S. *Chad* concerning the Hart, who anſwered, That he was not a Keeper of Beaſts, but of the Souls of Men, and that *Wulfade* was then, as an Hart to the Water Brooks, ſent by God to the Fountain of Living Water; which *Wulfade* hearing with aſtoniſhment, entred into further conference with S. *Chad* in his Cell, and was by him baptized; And returning with joy to his Father's Court, he ſecretly told his Brother *Rufine* of all that had paſſed, perſwading him to be baptized alſo; to which *Rufine* conſenting, *Wulfade* brought him to S. *Chad*, who likewiſe baptized this other Brother.

Malmsbury calleth him *Erconbert*. The life of *Ermenild* is related in an ancient MS. of *Ely* now in the hand of *Geo. Glapthorn*, Eſq; *p.*

This

This Chriſtian pair of Brothers did often reſort to a private Oratory, where they performed their Devotions; but at length being diſcovered to their Father by the Steward *Werbode*, who inſtigated, and inflamed the fire of paternal fury againſt the Sons, King *Wolfere* the Father, watching the time when his Sons were gone to pray, followed them, and entering the Oratory, ſlew both his Sons with his own hand; and he, and *Werbode* demoliſhing the place, left the bodies of his Sons buried in the rubbiſh. Shortly after this unnatural and bloudy act, *Werbode* the Steward was ſtrangled by the Devil before the Kings houſe, and King *Wolfere* being deeply wounded in conſcience, (the diſtraction whereof deprived him of all reſt and quietneſs, what through the worm tormenting him within, and S. *Ermenild* his Wife without counſelling him thereto) repaired to S. *Chad*, to whom he confeſſed his great offence, and profeſſed an hearty contrition for the ſame, which he was reſolved to expiate with what ever Pennance S. *Chad* ſhould impoſe upon him, which was no more, but to reſtore the Chriſtian Religion, and the ruinated Temples thereof, and likewiſe to found new ones.

Walter of *Wittleſey* an ancient Monk of *Peterburgh* writing this Story, relates what I will not preſs upon the Readers faith, That S. *Chad*, having prayed with King *Wolfere* in his Oratory, prayers being ended, S. *Chad* put off his Veſtment, and hanged it upon a Sun-beam, which ſupported it, that it fell not to the ground; which King *Wolfere* ſeeing, put off his Gloves, and Belt, and aſſayed to hang them there alſo, but they preſently fell to the ground, whereat King *Wolfere* was the more confirmed in the Chriſtian Faith.

In the Weſtern Cloyſter of the Church of *Peterburgh* (as ſhall hereafter be more largely related) was the ſtory of this King *Wolfere* curiouſly painted in the Windows, and in the midſt of the quadrangle of the whole Cloyſter, commonly called *The Laurel Yard*, was there a Well, which common Tradition would have to be that wherein S. *Chad* concealed Prince *Wulfades* heart: And if it ſhall be conſidered, that King *Wolfere* the Father did ſometime keep his Court at *Wedon* in the Street, in the Weſtern parts of this County of *Northampton*, it may make way for a probable conjecture, that theſe things hapned at *Peterburgh*: But the ſcene muſt not be laid in a wrong place, for S. *Chad* had his Cell in the County of *Stafford*, was the firſt Biſhop of *Litchfield*, where he founded the Cathedral Church, and there lieth buried: And Queen *Ermenild*, having ſearched for the bodies of her Sons, found them out, and giving them burial, built in the ſame place where they were ſlain, a Church of Stone, and called the place *Stanes* or *Stones*, which is known by this name in *Stafford-ſhire* unto this day. There alſo King *Wolfere* founded a Colledge of Regular Canons.

Speed in his deſcription of *Northampton-ſhire.*

Bedæ Hiſt. *Angl.* lib. 4. cap. 3.

And now the building of the Monaſtery of *Medeſhamſted* begun by King *Peada*, went on a-main through the zealous endeavours of King *Wolfere*; his Brother *Etheldred*, and his Siſters *Kyneburga*, and *Kyneſwitha* aſſiſting him therein, until the ſame was perfected, which he dedicated to the memory of the Apoſtle S. *Peter*, beſtowed many large priviledges and immunities upon it, gave many fair poſſeſſions, and eſtabliſhed the bounds of its juriſdiction from *Croyland* on the Eaſt, to *Walmisford* Bridge on the Weſt, and ſo Northward to *Eſton* and *Stamford*, and all along by the River of *Wiland* to *Croyland* again, as is more at large ſet down in his Charter which he Sealed and Confirmed in the preſence of Kings, Nobles, and Biſhops, in the Year of our Lord 664. and the ſeventh of his Reign.

Vid. Char. in App.

The Quarry from whence King *Wolfere* fetched Stone for this Royal Structure, was undoubtedly that of *Bernack* near unto *Stamford*, where the Pitts from their hollow vacuities ſpeak Antiquity, and contribution to ſome ſuch great deſign; and I find in the Charter of K. *Edward* the Confeſſor, *Anno* — which he granted to the Abby of *Ramſey*, that the Abbot of *Ramſey* ſhould give to the Abbot and Covent of *Peterburgh* 4000 Eeles in the time of Lent, and in conſideration thereof, the Abbot of *Peterburgh* ſhould give to the Abbot of *Ramſey* as much Free-ſtone from his Pitts in *Bernack*, and as much Rag-ſtone from his Pitts in *Peterburgh* as he ſhould need. Nor did the Abbot of *Peterburgh* from theſe Pitts furniſh only that, but other Abbies alſo, as that of S. *Edmunds-Bury*: In memory whereof, there are two long ſtones yet ſtanding upon a balk in *Caſtor*-field near unto *Gunwade*-Ferry; which erroneous tradition hath given out to be two draughts of Arrows from *Alwalton* Church-yard thither; the one of *Robin Hood*, and the other of *Little John*; but the truth is, they were ſet up for witneſſes, that the carriages of Stone from *Bernack* to *Gunwade*-Ferry, to be conveyed to S. *Edmunds-Bury*, might paſs that way without paying Toll: And in ſome old Terrars they are called S. *Edmunds* Stones. Theſe Stones are nicked in their tops after the manner of Arrows, probably enough in memory of S. *Edmund* who was ſhot to death with arrows by the *Danes*.

Speed ſpeaks as if K. *Wolfere* was buried at *Peterbargh*.

King *Wolfere* dying without iſſue, his Brother *Etheldred* ſucceeded him, and continued his good affection to the Monaſtery of *Medeſhamſted*; the Royal Founder whereof built alſo an houſe for the Abbot, which upon the diſſolution by *Henry* the Eighth, became the Biſhops-Palace: A building very large and ſtately, as this preſent age can teſtifie; all the rooms of common habitation being built above ſtairs, and underneath were very fair Vaults and goodly Cellars for ſeveral uſes. The great Hall, a magnificent room, had, at the upper end, in the Wall, very high above the ground, three ſtately Thrones, wherein were placed ſitting, the three Royal Founders carved curiouſly of Wood, painted and gilt, which

which in the Year 1644. were pulled down, and broken to pieces. Under them were written in ancient Characters, lately renewed, theſe three Verſes.

Per Peadam primo domus hæc fundatur ab imo.
Poſt per Wolferum ſtabat poſſeſſio rerum.
Favit Ethelredus fraternum ponere fœdus.

To which there was added a fourth when the three old ones were renewed.

Præbeat exemplum, rara eſt concordia fratrum.

King *Ethelred* having reigned thirty years, laid down his Crown and Scepter; and ſhaving himſelf became firſt a Monk, and afterwards Abbot of *Bardney*, as *Malmsbury* writeth, *Anno* 704. And *Konredus* ſucceeded him, as in the Chronological Table annexed to *Ingulphus*. *Johannes Brampton.* pag. 773.

The neſt being thus fitted and prepared, care was taken to furniſh it with birds: And firſt with an Abbot, who ſhould procreate, and nouriſh a brood of religious underling Monks; and the firſt of all that was made Abbot was

1. *SAXULFUS,*

A pious and prudent man. He being an Earl, thought it no ſhame to aſſume a Religious preſidency in this place; and arriving at a great height of fame, and reputation by his piety, and holy life, he quickly gathered a Covent of Monks, who flocked to him from ſeveral places; ſo that in a ſhort time this neſt produced many birds by whom other Monaſteries were alſo founded, and repleniſhed, eſpecially that of *Thorney* was founded by this Abbot *Saxulf*, which place was ſo called from the woody, or thornie nature thereof (whence others of like nature ſo called alſo, as that of *Weſtminſter*) though it was otherwiſe known, and recorded in ancient Writings by the name of *Ancarig*. There did *Saxulf* build a place for *Anchorites*, and having been Abbot of *Medeſhamſted* the ſpace of thirteen years, he was tranſlated to the Biſhoprick of *Durham*, or, as ſome ſay, to the Archbiſhoprick of the Midland *Engliſh*, or *Mercians* (Biſhop *Godwin* reckoneth him amongſt the Biſhops of *Coventry* and *Litchfield*) whom there ſucceeded in the Monaſtery of *Medeſhamſted*

2. *CUTHBALDUS.*

He being a Monk of this place, was, by reaſon of his holy and devout life, thought the fitteſt to ſucceed *Saxulf*: So obſervant he was

was in the practice of devotion, and withall, ſo prudent in Eccleſiaſtical affairs, that many other places were deſirous of him for their Governour, which, becauſe they could not obtain, they deſired ſome of his appointing, whence *Thorney*, *Briccleſworth*, *Bredune*, *Wermondſey*, *Repingas*, *Wochingas*, and many other places were furniſhed with Abbots of his commending. It was in the time of this *Cuthbaldus* that King *Wolfere* died, and his Brother *Ethelred* ſucceeded, who alſo was very liberal to this Monaſtery, confirming to it what his Brethren had granted, and likewiſe added more donations, and priviledges of his own gift. Amongſt the reſt, that the Abbot of *Medeſhamſted* ſhould be chiefeſt of all the Abbots on that ſide of the River *Thames*, and ſhould have the firſt place in all Conventions, and Eccleſiaſtical Aſſemblies. And according to the preſent reputation of the Church, and City of *Rome*, (for *Rome* it ſelf had but lately, ſome 73 years before this, at the requeſt of Pope *Boniface* the fourth, to the Emperor *Phocas*, obtained the Primacy over all the Churches of the world, which from the beginning was not ſo) if at any time the people of whole *Britain*, or any of the neighbouring Nations, ſhould have a deſire to viſit the City of *Rome*, and either by the length of the journey, or by any other impediment ſhould be hindered from ſuch a purpoſe, it ſhould then ſuffice, if they viſited S. *Peter* in this Monaſtery. Here they might pay their vows, be abſolved from their ſins, and receive the Apoſtolical bleſſing; which, with other priviledges, was confirmed by Pope *Agatho* in a publick Council of an hundred and twenty five Biſhops then aſſembled at *Rome*, in the Year 680. I find not how long this *Cuthbaldus* continued in this place, but there ſucceeded

Sigebert Gembl. ad an. 607. *Lanquet. Platina* ſaith *Boniface* 3.

See the Appendix.

3. *EGBALDUS*,

Whoſe life and actions are wholly buried in oblivion, that I have nothing to ſay of him, what he was, how, or how long he governed this Monaſtery: onely that he was Abbot when *Ethelbaldus*, the then King of *Mercia*, granted his Charter for the founding of the Monaſtery of *Croyland*, making *Kenulphus* a Monk of *Eveſham* the firſt Abbot thereof, which Charter was ſigned *Anno* 716. And this Abbot *Egbaldus* was one of the witneſſes to it, as *Ingulphus* writes.

4. *PUSA.*

5. *BENNA, or BEONNA.*

He was a witneſs to the Charter of King *Offa*, granted to the Monaſtery of *Croyland*, Anno 793. *Ingulphus.*

6. *SEL-*

6. *SELREDUS, or CELREDUS.*

He was a witneſs to the Charter which *Kenulphus* King of *Mercia* granted to *Croyland*, Anno 806. *Ingulphus.*

7. *HEDDA.*

He was a witneſs to the Charter of *Witlafius* King of *Mercia*, granted to *Siwardus* Abbot of *Croyland*, for that the ſaid *Siwardus* concealed King *Witlafius* in a time of danger, in his Monaſtery. The Charter beareth date, *Anno* 833. As alſo to another Charter granted by King *Bertulphus*, Anno 851. To another of King *Beorredus*, Anno 860. as *Ingulphus* telleth us. He was alſo preſent at a general Council holden at *London*, Anno 833. At another Council at *Kingsbury*, Anno 851. as S. *H. Spelman* writeth.

The Writers of this Monaſtery of *Peterburgh*, are ſilent concerning the times, lives, and actions of theſe Abbots; their Records having been either none, or periſhed; therefore we ſhall be beholding to *Ingulphus* the Abbot of *Croyland* for a memorable Hiſtory concerning this Abbot *Hedda.*

In his time, the glory of the Monaſtery of *Medeſhamſted* ſuffered a great Eclipſe, through the invaſion of the *Danes*, deſtroying all before them with fire, and ſword. In which bloudy tempeſt, the Monaſtery of *Croyland* was firſt overwhelmed, the *Danes* killing there all the Monks they met with, and *Osketulus*, the barbarous King, ſlaying the Abbot *Theodorus* upon the Altar, with his own hand, and having plundered the Monaſtery, they ſet it on fire.

On the fourth day after, the *Danes* departed with a great booty of goods and cattel towards *Medeſhamſted*, where they found many of the Country people retired within the Monaſtery, who with the Monks ſtood upon their guard: The *Danes* making ſeveral aſſaults, *Tulba* brother of Earl *Hulba*, was by the defendants, mortally bruiſed on the head, with a ſtone caſt from that Tower which he aſſaulted; whereat *Hulba* was ſo enraged, that having entred the Monaſtery, he ſlew all the Monks with his own hand, the reſt of the people were ſlaughtered by the Soldiers. The aged Abbot *Hedda* eſcaped not the hands of *Hulba*, but was ſlain with his Monks. Then were the Altars broken down, Monuments demoliſhed, a goodly Library ſet on fire, Charters, Evidences, and Writings (to a great number) all torne in pieces: The Church it ſelf, with all the appendent buildings, was ſet on fire, which continued for fifteen days together. The *Danes* (as I find in a Continuator of *Ingulphus*) with the riches of the Monaſtery, and the cattle of the Country, departing on the fourth day, there were two Earls among them, both called by one name *Sidroc*, the one the

There was, ſaith *Voſſius*, one *Elias Trikingham* a Monk of this Church who wrote Annals from An. 626. to 770. wherein he lived, but what mention he makes of his own Monaſtery, *non conſtat.* See in *Robert Sutton.*

Britannus a Monk of this Abby, having eſcaped the ſlaughter, wrote lamentations upon the deſtruction of his Monaſtery in Verſe, An. 807. *Pitſeus.*

Our *Peterburgh* writers call them *Hubba* and *Lubba.*

the elder, the other the younger, who marched in the reer of this devouring multitude, to guard them in their paſſage over ſtreams and rivers; And when the multitude had paſſed over the River *Nen*, theſe two *Sidrocs* being to paſs over with their booty, two Waines, laden with their choiceſt riches, were overthrown, and together with their horſes ſunk into a deep pit, a little beneath the Bridge (which haply was the *Medeſwell* before mentioned.) Now to *Ingulphus* again who proceeds in his own ſtory, That certain Monks of *Croyland*, who had ſecured themſelves by flight into the Fens, the *Danes* being gone, they returned to their Monaſtery, cleanſed it from aſhes, and other pollutions as they could, and conſulted to chuſe another Abbot, which they did; *Godricus* a reverend and religious man being he upon whom the election paſſed; to whom there came *Toretus* Prior of *Ancarig*, with his ſub-prior *Tiſa*, deſiring *Godricus* that he would take ſome brethren with him, and go over to *Medeſhamſted*, to give Chriſtian burial to the bodies of thoſe Monks which were there expoſed to beaſts, and birds: *Godricus* embracing the motion, took ſome of his Monks with him, amongſt the reſt, one *Turgarus* of twelve years of age, who being by the younger *Sidroc* ſaved, was by him taken to *Medeſhamſted*, and ſeeing the *Danes* buſie in getting their carriages out of the River *Nen*, he ſtole away from them, and returned to his Monaſtery of *Croyland*. Abbot *Godricus* coming to *Medeſhamſted*, with much toil and pains, gathered together the bodies of the ſlaughtered Monks, to the number of 84. and laid them all in one large grave, in the middle of the Church-yard by the Eaſt front of the Monaſtery, upon the Feaſt of S. *Cecilia*, *(November 22.)* ſetting up over the body of the Abbot reſting in the midſt of his ſons, a pyramidal ſtone, three foot in heighth, three in length, and one in thickneſs, engraven with the pictures of the Abbot, and his Monks about him; which ſtone, in memory of the deſtroyed Monaſtery, he named *Medeſhamſted*; and every year after ſo long as he lived, he viſited that place, pitching his Tent over the ſaid ſtone, ſaying Maſs two ſeveral days, for the ſouls of Abbot *Hedda*, and his Monks. The high way then into *Holland*, was through the ſame Church-yard, having that monumental ſtone on the right hand, and a croſs of ſtone over againſt it, erected alſo by Abbot *Godricus*, on the left, that paſſers by, in memory of the ruined Monaſtery, might remember to pray for the ſouls of thoſe there buried; and abſtain from ſacrilegious rapines, and demolitions of that place, for his ſake who was crucified. Thus far *Ingulphus*.

So *Ingulphus* calls it.

The Croſs is long ſince demoliſhed, and the place where it ſtood, not known, but the ſtone is ſtill remaining, agreeable to *Ingulphus* his deſcription; which, as it was at firſt, called by the name of the place, *Medeſhamſted*; ſo it is now amongſt ſome, known by the name of *Peterburgh*: and there being certain little holes

holes in the ſides of the ſtone, it was lately a merry cuſtom for ſtrangers, to put their fingers into one of thoſe holes, that they might ſay, they had been at *Peterburgh*.

There was within theſe few years a door in the Church having the Picture of Abbot *Hedda*, and the King or Captain of the *Danes*, as it were expoſtulating the buſineſs, and underneath were theſe four Verſes written in ancient *Saxon* Letters, as if they had been ſpoken by the Abbot:

Fers mala, pejora timeas, cedaſque rigori,
Nec teneare mora, ne teneare mori.
Hoc ne dabo domitus quod Barbarus advena quarit?
Da, necer immeritus, mors mihi munus erit.

The Monaſtery of *Medeſhamſted* thus deſtroyed by the *Danes*, lay buried in its own ruines the ſpace of ninety and ſix years, no Abbot, Monk, Government, or Religion there profeſſed in all that time, that is to be found in ſtory; only King *Beorredus* ſeized the Lands of the Monaſtery, giving them to his Souldiers, until *Adelwoldus*, or *Athelwoldus* Biſhop of *Wincheſter* (a man very zealous in the building and reſtoring of Churches) laid his hand to the reſtauration of it; for as Writers ſay, he was warned of God in the night, that he ſhoûld go to the midland *Engliſh*, and repair the Monaſtery of S. *Peter*; ſo that taking his journey into theſe parts, he came to *Oundle*, ſuppoſing that to be the place, but being warned the ſecond time that he ſhould follow the courſe of the River; he came at length to *Medeſhamſted*, which he found deſolate and forſaken, but preſently with ſuch help as he could get, he fell to cleanſing of it. But ſeeing what a great buſineſs this reſtauration was like to prove, he returned to *Wincheſter* to make preparation for ſo great a deſign. And firſt he made his addreſs to God by fervent prayers, to encline the hearts of King *Edgar*, and his Queen and Nobles, that he might have them ſo propitious, as to contribute their aſſiſtances to this work. And being one time at his prayers, the Queen had ſecretly gotten behind the door, to liſten what it was that *Athelwold* prayed, and ſuddenly ſhe came forth upon him, telling him, that God and her ſelf had heard his prayers, and from thenceforth ſhe began to ſolicite the King for the reparation of this Monaſtery, to which the King aſſenting, applied himſelf thereunto, until he had finiſhed the ſame; which was in the year 970. *Ingulphus* fol. 494.

The Monaſtery thus re-edified, King *Edgar* deſirous to ſee it, went thither, with *Dunſtane* then Archbiſhop of *Canterbury*, and *Oſwald* Archbiſhop of *York*, attended alſo with moſt of the Nobility and Clergy of *England*, who all approved, and applauded both the place, and work. But when King *Edgar* heard that ſome Charters, and Writings, which ſome Monks had ſecured from the

fury of the *Danes* were found; he desired to see them, and having read the priviledges of this place, that he had a second *Rome* within his own Kingdom, he wept for joy: And in the presence of that Assembly, he confirmed their former priviledges and possessions; the King, Nobles, and Clergy, offering large oblations, some of lands, some of gold, and silver. At this glorious assembly the name of the place was changed from *Medeshamsted* to *Burgh*, and by reason of the fair building, pleasant situation, large priviledges, rich possessions, plenty of gold, and silver, which this Monastery was endowed withal, there was an addition to the name, as to be called *Gildenburgh*, though in reference to the dedication, it hath ever since been known by the name of *Peterburgh*. *Malmsbury* would have the nomination of the place *Burgh* to be from Abbot *Kenulphus*, his enclosing the Monastery with a Wall, as shall be noted hereafter; but our *Peterburgh* Writers are not of his mind, but place it here. Writers say that in those days this Monastery was of so high account, that what person soever came thither to pray, whether King, Lord, Bishop, or Abbot, he put off his shoes at the gate of the *Monastery*, and entred barefoot: And the Covent there was very much had in esteem, that if any of them travelled into any of the neighbouring parts they were received with the greatest respect, and reverence that could be.

De gestis Pont. lib. 4.

The Monastery thus restored, King *Edgar* was mindful of the government also, by Abbots, as it had anciently been, and there was appointed

8. *ADULPHUS.*

He being Chancellor to King *Edgar*, changed his Court life for a Monastical in this place; the reason of which change, was this: He had one only Son, whom he and his Wife dearly loved, and they used to have him lie in bed betwixt them, but the Parents having over night drunk more wine than was convenient, their Son betwixt them was smothered to death. *Adulphus* the father being sadly affected with this horrid mischance, was resolved to visit S. *Peter* at *Rome*, after the manner of a penitentiary for absolution, imparting his intent to Bishop *Athelwoldus*, who disswaded him from it, telling him it would be better if he would labour in the restauration of S. *Peters* Church in this place, and here visit him: *Adulphus* approving this advice, came with King *Edgar* to *Burgh*, where in the presence of the King, and the rest of that Convention, he offered all his wealth, put off his Courtly Robes, and put on the habit of a Monk, and ascended to the degree of Abbot in the year 972.

In those days the whole Nasee, or Country adjoyning, and which is now known by the name of *Burgh-soke*, was all a woody and solitary place, until this Abbot *Adulphus* cut down woods, built

built Mannors, and Granges, and let the Lands to farm for certain Rents; ſo that the people increaſing, and as yet no Churches built amongſt them, they came to *Peterburgh* to receive the Sacraments, and to pay their Church-duties, which continued for many years after. And although in the days of *Turoldus* Abbot, Churches and Chappels began to be built, (the ſaid *Turoldus* diſtributing the Lands of the Monaſtery to thoſe Knights who deſired to ſerve God at home) yet ſtill the Church of *Peterburgh* received the whole revenue until the time of Abbot *Ernulfus*, Anno 1112. when there were aſſigned to the reſpective Miniſters of Churches and Chappels, certain revenues for their maintenance, as due to their ſervice; ſaving to the Church of *Burgh* two parts of the predial Tythes of thoſe Knights, and ſaving the burial of the ſaid Knights, their wives and children in the Church of *Burgh*, and alſo a certain portion of the Knights eſtates, for the maintenance of their wives and children: Saving alſo to the Church of *Burgh* from the Churches ſo built, certain penſions, which being impoſed upon them in their firſt endowments, or collations by this Church, many of them have continued unto, and been paid in theſe our days to the Biſhop, or Dean, and Chapter, as they were aſſigned by King *Henry* the Eighth, as ſhall be declared hereafter. *Adulphus* was preſent at the dedication of the Church of *Ramſey*, in the year 974.

See in *Ernulphus.*

After that this Abbot *Adulphus* had happily governed this Monaſtery about the ſpace of twenty years (*Henry* of *Pightly* ſaith thirty one) he was tranſlated to the Archbiſhoprick of *York*, there to ſucceed *Oſwaldus* then deceaſed: Some ſay he was tranſlated to the Biſhop of *Worceſter*. And in the place of *Adulphus* there came

Codex Ramſ. in manu H. Cromwell Armig. fol. 58.

9. *KENULPHUS*,

Who was made Abbot in the year of our Lord, 992. and was highly honoured far and near for his wiſdom and piety, many coming to him from ſeveral parts, Biſhops, Abbots, Prieſts, and Monks, as to another *Solomon* to hear his wiſdom. And by reaſon of his great fame for his learning, he is ſuppoſed to have been a Writer; and is therefore by *Pitſeus* inſerted into his Catalogue of *Engliſh* Writers, though what he wrote is not extant, or evident by his, or any other teſtimony that I have met with. This Abbot *Kenulphus* encloſed the Monaſtery of *Burgh* with a Wall, a great part whereof is yet ſtanding. Having continued Abbot here about thirteen years, he was tranſlated to the Biſhoprick of *Wincheſter*, Anno 1006. for the procurement whereof he is charged with Simony. His ſucceſſor in this Monaſtery was

B. *Godwyn.*

10. *ELSINUS*,

Or *Elſius:* Of whom I find no glorious Character recorded by Writers, ſave this (if it may be ſo accounted) that he was very inquiſitive after Reliques, with which he was very induſtrious to inrich his Monaſtery. And becauſe *Swapham* and *Wittleſey*, (the compleateſt Hiſtorians of this place) have punctually ſet down a bedrole of his Reliques, the Reader I hope will not take it ill, if I give a relation of them. Amongſt the Reliques of this place, that which was moſt famous, and bare the bell away from all the reſt, was S. *Oſwalds* arm, which continued uncorrupted for many years, and that in the time of Abbot *Martin*, it was ſhown to *Alexander* Biſhop of *Lincoln*, 487 years after its cutting off. And of it ſome of the Monks in thoſe times wrote theſe Verſes.

Cum digitis dextram, cute, ſanguine carneque tectam
Oſwaldi Regis Burgenſis continet ædis.
Ungues ſunt tales fuerant vivo ſibi quales
Intus in hac dextra paret cernentibus extra
Nervus, & hinc vena dextra junctura ſerena
In cubiti veluti nova paret foſſa veruti
Quo fuit appenſum pretioſum martyris armum.

The ſtory of this arm I ſuppoſe to be taken out of *Beda* his Hiſtory of *England*, *lib. 3. cap. 6.* who relates that this *Oſwald* King of *Northumberland* was very free and liberal in giving of alms to the poor; and one day whilſt he ſate at meat, one of his ſervants told him of a great number of poor people come to his gate for relief; whereupon King *Oſwald* ſent them meat from his own table, and there not being enough to ſerve them all, he cauſed one of his ſilver diſhes to be cut in pieces, and to be diſtributed amongſt the reſt; which *Aydanus* a *Biſhop*, (who came out of *Scotland* to convert, and inſtruct thoſe Northern parts of *England*) beholding, took the King by the right hand, ſaying, *nunquam inveteraſcat hæc manus*, let this hand never wax old, or be corrupted: which came to paſs. This arm was firſt depoſited at *Bamburgh*, a religious place in *Yorkſhire*. *Walter* of *Wettleſey* writing the ſtory thereof, tells that it was brought to the Monaſtary of *Burgh* by *Winegotus* of *Bebeberch*, but ſaith not when, therefore I cannot conjecture better than that it was by the procurement of this Abbot *Elſinus*. It is ſaid that this arm wrought many cures upon ſeveral diſeaſed folk; and that it was of ſuch fame in the days of King *Stephen*, as that he himſelf came to *Peterburgh* purpoſely to ſee it; and offered his Ring to S. *Oſwald*, and alſo remitted to the Monaſtery the ſumm of forty marks wherein it was indebted unto him.

King *Stephen* at *Peterburgh.*

But

But that the Reader may know more fully the ſtory of S. *Oſwald* and his arm, it is to be remembred, that *Penda* King of the *Mercians* being of a fierce nature, and withal ambitious, made war upon his neighbour Kings, and particularly upon *Oſwald* King of *Northumberland*, who was a Chriſtian, him *Penda* encountred at *Oſwaldſtreet*, now *Oſweſtre* in *Shropſhire* (though *Wittleſey* ſaith, this battle was fought at a place called *Burne*) and there overthrew him, and cauſed him to be torn in pieces; whom ſome in remembrance of Biſhop *Aydan*'s bleſſing might preſerve his arm, which at length was here at *Peterburgh* treaſured up. If the Reader be ſtill at a ſtand when he ſhall read in Authors that King *Oſwald* was buried at ſeveral places, I cannot help him. *Camden.*

And now that we are upon this ſubject of Reliques, we may (I hope without offence to the Reader) extend the Legend to the full. Beſides S. *Oſwalds* arm, there were ſome of his ribs, and ſome of the earth where he was ſlain. There were two pieces of our Saviours ſwadling cloaths. Of the Manger wherein he was laid, in two places. Two pieces of the Croſs which would not be burnt. More of the Croſs in four places. Of the Sepulchre of our Lord, in four places. Of the five loaves with which he fed the five thouſand men. Of the garment of S. *Mary*, in two places. Of her vail, in two places. Of *Aarons* rod. Reliques of S. *John* the Baptiſt. Of old *Symeon*. Of the Sepulchre of *Lazarus*, in two places. Of the ſtone-patin of S. *John* the Evangeliſt. Reliques of S. *Peter* the Apoſtle. Of S. *Paul*. Of S. *Andrew*. Of S. *Bartholomew*. Of S. *Philip* and *Jacob*. A ſhoulder blade of one of the *Innocents*, whom *Herod* ſlew. Reliques of S. *Stephen*. S. *Dionyſius*, *Ruſticus* and *Elutherius*. Of the ſackcloath, and ſhirt of S. *Wenceſlaus*. Of the hand of S. *Magnus*, Martyr. Of S. *Laurence*. The jaw, and tooth, and arm of S. *George*, Martyr. Reliques of S. *Hippolytus*, and of S. *Gervaſe*. The jaw, and tooth of S. *Chriſtopher*. Reliques of S. *Cyriacus*, of S. *Potitus*, of S. *Quirinus*. Two teeth of S. *Edward*, King, and Martyr. Reliques of S. *Trudon*, of S. *Maximus*, of S. *Salinus*, of S. *Theodorus*, of S. *Innocentius*, of S. *Mauritius*, of S. *Apollinaris*, of S. *Gorgon*, of S. S. *Coſmus*, and *Damianus*, of S. S. *Sergius*, and *Bachius*. The finger of S. *Leofridus* Abbot. Reliques of S. *Hugo*, S. *Wulgarus*, S. *Adelwold*, S. *Cuthbald*, S. *Vindemianus*, S. *Lotharius*. Three ſinews of the hand of S. *Athelard* Abbot of *Corbey*. Reliques of S. *Acca* Biſhop: of S. *Machutus*, of S. *Egwinus* Abbot; of S. *Kenulphus*. The arm of S. *Swithune*, Biſhop. A relique of S. *Medard*. The ſhoulder-blade of S. *Ambroſe*. The tooth of S. *Aydanus*, of S. *Grimbaldus*, of S. *Adelmus*. Two pieces of S. *Cecilia*, of S. *Lucia*, of S. *Chriſtina*. Of the bones, and bloud, and garment of S. *Eutopia*. Of S. *Mary* the Egyptian. Of S. *Mary Magdalen*. Of the head, and arms of S. *Rogelida*. Of * S. *Anſtroberta*. Of S. *Edburga*. Of S. *Emerentiana*. Of S. *Juliana* Virgin. Of the hairs of

* See the Matriculatory at the end. O.

of S. *Athelwold* Biſhop. The tooth of S. *Sexburga* Virgin.

Reliques depoſited under the great Altar. Of the wood, and Sepulchre of our Lord. Of the head of S. *George*. Of the arm of S. *Sebaſtian*. Of S. *Pancratius*. Of S. *Procopius*. S. *Wilfridus*. S. *Botwinus*. S. *Albertus*. S. *Suffredus*. S. *Tadbertus*. S. *Wildegelus*, Abbots.

Reliques in the ſilver Tower. Of the Sepulchre of our Lord. Of the garment, and Sepulchre of S. *Mary*. Of S. *Andrew*, and S. *Philip*, and S. *James*. Of S. *Dionyſius*, S. *Ruſticus*, and *Eleutherius*: Of S. *Oſwaldus*, S. *Laurentius*, S. *Vincentius*, S. *Potitus*, S. S. *Coſmus*, and *Damianus*, S. *Adelwoldus*, S. *Adelinus*, S. *Cecilia*, S. *Edburga*. What became of theſe, or ſome of theſe reliques in after times, ſome ſmall mention will be made hereafter: but whether any of them were extant in the Monaſtery at the diſſolution by King *Henry* the Eighth, I find nothing amongſt Writers, no not of great S. *Oſwalds* arm, though *Nicolas Harpsfield* a late Hiſtorical *Romaniſt* would make us believe, that the prayer of *Aydanus* was ſtill in force, as if that arm was ſomewhere extant.

Pag. 91.

But to return to Abbot *Elſinus*. He was three years in *Normandy* with Queen *Emma*, where he alſo collected many other reliques, and like a laborious Bee, ſtored his Abbey with them: It hapned at that time, that there was a great dearth in that Country of *Normandy*, inſomuch, that many of the inhabitants forſook the Country and planted themſelves in other places. The Abbey of S. *Florentinus* having ſpent their treaſures in buying of food, and nothing left them but the ſhrine of their Saint, and Patrone; at length they ſold him alſo, all but his head, which they ſtill reſerved to themſelves: *Elſinus* having bought the body, ſent it to *Peterburgh*, whither the Monks of that Abbey in *Normandy* did often repair, to do their devotions to their Saint.

But whilſt *Elſinus* was careful abroad for profitable reliques, his Abbey at home ſuſtained loſs in more real endowments, for *Hoveden* in *Yorkſhire*, with many other lands were wreſted from the Monaſtery of *Peterburgh*. Yet *Elſinus* added ſomething of his own, purchaſing a fourth part of *Wittleſeymere*, and giving it to his Monaſtery, which had a part thereof before purchaſed by *Adelwoldus* Biſhop of *Wincheſter* in the time of King *Edgar*.

Wittleſey.

In thoſe days was the Monaſtery of *Ramſey* accuſed to the King, who threatned the diſſolution thereof, but by the mediation of this *Elſinus*, it was reprieved, upon condition that *Elſinus* ſhould undertake the charge of it, which *Elſinus* afterwards, remitted to the *Ramſians*. About this time *Leofricus*, who was Secretary of *Burgh*, tranſlated the bodies of S. *Kyneburga*, and *Kyneſwitha* from their Church of *Caſtre*, and the body of S. *Tibba* from *Rihale*, to *Peterburgh*. Others place this tranſlation in the time of King *Henry* the firſt, and that they had a yearly memorial celebrated here. In the time of this Abbot *Elſinus*, Anno

Harpsfield from *Capgra.* pag. 85.

1051.

1051. *Elfricus* Archbiſhop of *York* died at *Southwell*, and was buried at *Peterburgh*, where he had been a Monk: of whom more hereafter.

Elſinus having been Abbot here the ſpace of fifty years, died *Anno* 1055. and there ſucceeded.

11. *ARWINUS, or ERNWINUS.*

He was made Abbot by Election which deſervedly paſſed upon him, being a man of great holineſs, and ſimplicity; but he liking better a private, and ſolitary life, freely ſurrendred his government, after eight years continuance therein. In his time, *Anno* 1059. or as ſome ſay 1060. died *Kinſius* Archbiſhop of *York*, who formerly had been Chaplain to King *Edward* the Confeſſor, and was buried in the Church of *Peterburgh*, where he had been a Monk. *Radulphus de Diceto* calls him *Kinſigius*, and commends him highly for his auſtere way of living, his humility, and other vertues. Of whom again hereafter. About this time, S. *Wulſtan*, formerly Monk of *Peterburgh*, was made Biſhop of *Worceſter*, Anno 1062.

Ingulphus.

Biſhop *Godwyn.*

12. *LEOFRICUS, or LEURICUS*

Having by his birth relation to the Royal bloud, was firſt made a Monk of *Burgh*, and afterwards Abbot, upon the retirement of *Arwinus*. He being dear to King *Edward*, and *Edgith* his wife, held by extraordinary benevolence, five Abbeys in his hand at once, *viz. Burton*, *Coventry*, *Croyland*, *Thorney*, and *Peterburgh*. He redeemed of King *Edward* certain lands belonging to his Monaſtery, as *Fiskerton* for twenty marks, *Fleton* for eight marks; and *Burleigh* for eight marks; which being demiſed by leaſe to *Elfgarus* the Queens Chaplain for the term of his life; he being dead, the Queen would have taken it from the Church of *Peterburgh*, had it not been for Abbot *Leofricus*.

Vid. appendiam Chartarum.

In the third year of this Abbot, *Anno* 1066. *William* Duke of *Normandy* entred *England* with an army, and ſubdued it to his *Norman* power. Of which I find theſe old Monkiſh Verſes in ſome of our Writers.

Anno Milleno, Sexageno quoque ſeno,
A genito verbo, Duce jam regnante ſuperbo,
Anglorum metæ crinem ſenſère cometæ
Belli tranſacti ſunt hic anni numerati
Quod fuit hic factum, quod & eſt nunc uſquē vocatum
Dilecti Chriſti fuerant tunc feſta Calixti.

Abbot

Abbot *Leofricus* was then in the *Engliſh* army, where ſickning, he returned to his Monaſtery of *Peterburgh*, and died the night after *All-Saints* day.

In the time of this Abbot *Leofricus*, one *Egelricus* a Monk of *Burgh* was made Archbiſhop of *York*, but the Canons there, envying that a Monk ſhould be ſet over them (though but lately it had been ſo) refuſed to receive him, wherefore he was made Biſhop of *Durham*, where he was received with general approbation. Whilſt he was Biſhop there he gathered great ſtore of wealth, yet not to himſelf, but that he might be rich in good works, amongſt which, there is one that continues his memory to this very day, the bank from *Deeping* to *Spalding*; for in thoſe days the paſſage being very difficult by reaſon of Woods, and deep Mariſhes, he raiſed that Cauſey for the benefit of Travellers, which for many years after was called by his name *Egelric Rode*, though now it be known only by the name of *Deeping Bank*.

Deping Bank.

But ſome affirm that *Egelricus* found his wealth, for intending to build a Church at *Coneeſter* (now *Cheſter* upon the ſtreet) in laying the foundation thereof he chanced to light upon a great maſs of treaſure, wherewith he finiſhed that work and many others. Such a new found treaſure might be an additional to what he had before, which ſurely was not ſmall, elſe he would ſcarce have undertaken to build Churches. When *Egelricus* had held his Biſhoprick of *Durham* long enough to weary himſelf with publick employments, he returned to his Monaſtery of *Peterburgh*, having reſigned his Biſhoprick to his brother *Egelwinus*. But it hapned that theſe two brethren were accuſed to King *William* the Conqueror, who laid up *Egelricus* in Chains at *Weſtminſter* during his life, and when he was near his end, he refuſed to have his Fetters taken off, and deſired that he might be buried with them, and ſo was he buried in S. *Nicolas* Porch in *Weſtminſter*: the other Brother *Egelwinus* was depoſed from his Biſhoprick by King *William*, and ſent to *Abendone*, where he died.

The Writers of *Peterburgh*, *Swapham*, and *Wittleſey* ſay, That in the time of Abbot *Leofricus* his ſickneſs, this *Egelricus* being at his accuſtomed Evening devotions, the Devil appeared to him, in the ſhape of a boy of terrible countenance, and told him, that ere long he ſhould triumph over the chiefeſt of them (which perhaps was in the death of *Leofricus* Abbot) and that three ſeveral times he would revenge himſelf upon the Monks, and Monaſtery, telling him alſo the manner. Firſt, that he would cauſe all the Monks to be expelled, and the goods of the Monaſtery to be taken away. Secondly, he would cauſe the Monaſtery to be ſet on fire. Thirdly, he would ſet the Monks ſo at ſtrife, that they ſhould cut one anothers throats. But *Egelricus* replying, The Lord rebuke thee, Satan; the Devil vaniſhed, and left a horrible ſtink behind him.

13. *BRANDO*

Having been Coadjutor to *Leofricus*, was thought the fitteſt to ſucceed him; and being elected, he made his addreſs to *Edgar Atheling* for his confirmation, ſuppoſing him to be lawful heir to the Crown of *England*, notwithſtanding the late Conqueſt by K. *William*: but *William* hearing thereof, was much incenſed againſt Abbot *Brando*, that he was forced to give him forty marks for his favour to confirm him in his Monaſtery, and the Lands to his Church. Whilſt he was a Monk, he gave to the Monaſtery many Lands, as in *Muſcham*, *Schotter*, *Scalthorp*, *Tolthorp*, *Meſſingham*, *Malmeton*, *Cletham*, *Hibaldſtow*, *Rachevildthorp*, *Holme*, *Riſeby*, *Walcot*, *Normanby*, *Alethorp*, there joyning with him, *Askylus*, *Syricius*, and *Sivortus*, who procured from King *Edward* a confirmation of theſe Lands to the Church.

Brando when he was Abbot, created his Nephew *Herewardus le Wake* Lord of *Brunne*, (now *Bourn*) Knight, which *Herewardus* was a valiant man, and ſtoutly oppoſed the *Normans* in thoſe parts.

Brando enjoyed not long his Government, but in *November*, Anno 1069. which was the third of King *William*, he died.

14. *TUROLDUS*, or *THOROLDUS*

A *Norman*, was placed by King *William* in the vacant Abby of *Peterburgh*: He being a ſtranger, neither loved his Monaſtery, nor his Convent him; He began to make a ſtrange diſperſion of the Lands belonging to his Church, conferring ſixty and two Hides of Land upon certain ſtipendiary Knights, that they might defend him againſt *Herewardus le Wake*: This *Herewardus* was ſon of *Leofricus* Lord of *Brunne*, and having had a Military education beyond Seas, repaired home to employ his valour in defence of his native Country, againſt the *Normans*. It hapned at that time, that the *Danes* under *Sweyn* their King, ſon of *Canutus*, invaded this Land, amongſt whom, *Osbernus* an Earl, and Biſhop, entred into the Iſle of *Ely*, with whom *Herewardus* joyned, and incited him to ſet upon the Monaſtery of *Peterburgh*, for that the King had given it to a *Norman*. *Herewardus*, and the *Danes* coming hither, the Monks and others with them defended themſelves for a time, with much valour, in a hot diſpute at *Bolehith*-gate, now commonly called *Bulldyke*-gate, being on the South of the Monaſtery, and yet ſtanding: where, when *Herewardus*, and the *Danes* perceived their entrance doubtful, and that they could not cut their way with their Swords, and Weapons, they aſſayed to do it by fire upon the adjoyning buildings, and ſo entred through flame and ſmoke. Being entred, they ſeized upon all the good

things they found, carrying them away to *Ely*, leaving much of the buildings (the Monaſtery only excepted) deſtroyed by fire, and taking *Adelwoldus* the Prior, with many of the more ancient Monks thither alſo. But *Adelwoldus* watching for an opportunity to get away, and return home, the *Danes* being jovial, and merry at a triumphal feaſt for this their booty, *Adelwoldus* got privately to himſelf ſome gold and ſilver with ſome Reliques, amongſt which was S. *Oſwald*'s arm which he hid in his bedſtraw, till he could make his eſcape. But an agreement being made between King *William* and *Sweyn* the *Daniſh* King, that the *Danes* ſhould depart with all their ſpoil, moſt of the good things of this Monaſtery were carried away towards *Denmark*, and a great part of them loſt in the Sea by tempeſt: thoſe which arrived there were afterwards recovered by *Iwarus* the Secretary of the Monaſtery, who took a journey thither, for that purpoſe. And now had *Adelwoldus* the Prior, with the other Monks, a time of returning without ſtealth to his Monaſtery of *Peterburgh*, and taking the Abby of *Ramſey* in their way; the *Ramiſians* entertained them kindly for awhile, but at their departure, they detained their Reliques, which afterwards upon the threats of Abbot *Thorold*, they yielded up; yet did not the Monks enjoy their newly recovered Treaſures long, for they being careleſs and drunken, and their Abbot abſent, a fire ſeized upon the Church, and other remaining buildings, from which they reſcued ſome few Reliques, but little of other things. All this while *Turoldus* Abbot abſented himſelf from his Monaſtery, and made his abode at *Stamford*, but *Herewardus* being withdrawn he returned to his Monaſtery, where he found all things in a deſolate condition. He brought along with him 140 *Normans* well armed to ſecure him againſt *Herewardus*, and alſo built a Fort or Caſtle within his Monaſtery, which for many years retained the name of Mount *Thorold*: ſo that now the Monaſtery of *Peterburgh* ſeemed rather a warlike than religious place. Yet for all that *Turoldus* could do for his own ſecurity, he was at length taken by *Herewardus*, and conſtrained to ranſome himſelf with the payment of thirty marks in ſilver. So profuſe was this *Turoldus* of the goods of his Monaſtery, that at his entrance an eſtimate of the goods thereof amounting to fifteen hundred pounds, ere *Turoldus* had done, there remained ſcarce five hundred.

But his diſpoſing of the Lands (as hath been ſaid) to certain Knights, for their ſervice in theſe Military times, was remarkable, and valid in after ages; where I could give a large declaration of the perſons thus inveſted with the Church-Lands, and what Lands thoſe were, but it ſhall ſuffice to ſay, that there were in all forty one men of note, who received thoſe Lands from *Turoldus* to hold upon that condition: but they did not all receive in equal proportion, but ſome more, and ſome leſs; ſome to find and afford the ſervice of ſix Knights, ſome of four, ſome of one,

and

and ſome leſs, as their portions of Land were; yet in all, the number of Knights for which they were to be anſwerable, amounted to ſixty eight, and from whence there began a new addition to be annexed unto the name of the place, as to be called, The Honour of *Peterburgh*. But there happened another Act of *Turoldus*, which raiſed his diſcontents higher in himſelf, and brought him lower in the good affection of his Convent, for he received into his Monaſtery two Monks from beyond Sea, who ſecretly ſtole away, and carried many of the Church Goods with them. At length *Turoldus*, weary of his Government here, procured for himſelf the Biſhoprick of *Beavois* in *France*, whither he tranſported many of the goods of the Monaſtery: but he was not ſo welcome to his new Biſhoprick as to make any long continuance there, for on the fourth day he was expelled thence, and returning again into *England*, he gave the King a great ſumm of Money that he might be ſeated again in his Monaſtery of *Peterburgh*, whither he returned, and in all, continued his Government there the ſpace of 28 years, and died *Anno* 1100, or as ſome ſay 1098. being the 10, or 11 year of *William* the Second.

15. *GODRICUS.*

The Monks now began to be provident for themſelves; for conſidering the inconveniences they ſuffered by *Turoldus* being impoſed upon them, they gave the King three hundred Marks in Silver that they might have the power of Electing their own Abbot; which having procured from the King, they choſe *Godricus*, who was Brother to Abbot *Brando*. Whether or no *Godricus* might incurr the guilt of Simony by what the Church had done, I will not determine, yet was he, with *Richard* Abbot of *Ely*, and *Adelwinus* Abbot of *Ramſey*, depoſed from their Governments by a Councel held under *Anſelmus* then Archbiſhop of *Canterbury*, for that (as *Peterburgh* Writers ſay) they had entred by Simony. Yet *Matth. Paris* renders another reaſon, that it was, becauſe they had received inveſtiture into their Abbeys, from the King, and not from *Anſelme*. So *Godricus* held his Abbey of *Peterburgh* but one year, which was an unhappy year too; for in that year, Foreign Thieves from *Almain*, *France* and *Flanders* broke in through a window into the Church, and ſtole away a Croſs of beaten Gold, with many Jewels, two Chalices and Patins, two golden Candleſticks, which *Elfricus* Archbiſhop of *York* had given to this Church. Although the Thieves were purſued and taken, yet the goods were not recovered, but came into the Kings hand, who held them ſo faſt that the Abbey could not retrieve them.

Biſhop *Godwin* calleth him *Geffrey*. page 34.

In vita W. Raſi.

Godricus being depoſed, the Abbey was deſtitute of an Abbot about the ſpace of four years, all which time it continued in the Kings hand, at length King *Henry* 1. in the year 1103. and the 3 or 4. of his Reign, ſent an Abbot unto them. Until theſe days of King *Henry* all the Charters, and Grants of former Kings, and other Benefactors to the Church, were without Seals, and ſigned only with their Names, and Figures of a Croſs, but now they began to affix Seals to their Deeds.

16. *MATTHIAS*

Was the man whom King *Henry* ſent to the Abbey of *Burgh*, after that *Godricus* was depoſed. One may almoſt ſmell the wind that blew *Matthias* hither; for he was Brother to *Galfridus Ridel* the Kings Chief Juſtice, to whom *Matthias* gave the Mannor of *Pighteſly*, belonging then to his Church; What conveyance Abbot *Matthias* made to his brother *Galfridus*, I cannot determine, but *Galfridus* reſolved to hold the Mannor of *Pighteſly*, as his own, and not of the Monaſtery of *Peterburgh*, which cauſed a long ſuit betwixt them, until at length an agreement was made betwixt the Abbot (not this *Matthias*, but one of his Succeſſors) and *Galfridus*, that he ſhould hold the ſaid Mannor for his life, paying to the Abbot the yearly rent of four Marks, and that after his deceaſe, the Mannor ſhould return again to the Church of *Peterburgh*, which it did, not long after: for *Galfridus* was drowned at Sea, with *William* Son of King *Henry*. Not long after, Abbot *John de Sais* gave the King 60 Marks in Silver, to confirm again the Mannor of *Pighteſly* to his Monaſtery. *Matthias* held his Monaſtery of *Peterburgh* but one year, for on the ſame day he entred thereon, on the ſame day twelve month he died at *Glouceſter* about the year 1105. and the King again kept the Monaſtery in his hand three years, till the coming of

17. *ERNULFUS*:

He was Prior of *Canterbury*, and there being then a Council holden at *London* wherein many were promoted to Eccleſiaſtical Dignities, *Ernulfus* was offered to the Monks of *Peterburgh* for their Abbot, and they willingly accepted of him, knowing him to be both a pious, and prudent man. Whilſt he was Prior of *Canterbury*, the buſineſs concerning the marriage of Prieſts was haſtily agitated, and *Anſelme* the then Archbiſhop was ſtrongly for the negative, writing Letters to this *Ernulfus*, which are to be ſeen in Mr. *Fox* his Acts and Monuments. Whilſt *Ernulfus* was Abbot here, all things went happily with the Monaſtery, *Ernulfus* promoting the good thereof by the Kings favour, which

which he had in a plentiful meaſure. He built the new Dormitory, the Neceſſary, and finiſhed the Chapter-houſe which was began before he made an agreement betwixt his Convent, and thoſe Knights who held Lands of his Abby, that every Knight ſhould pay yearly to the Sacriſtary two parts of his Tythes, and at his death, the third part of his whole Eſtate, for his burial in the Church, all his Knightly endowments, as well Horſes, as Armes, being to be brought with his body, and offer'd up to S. *Peter*: the Convent were to receive the Corps with proceſſion, and to perform the office for the dead. In the time of this *Ernulfus Anno* 1112. was the Church of *Thirlby*, near *Bourn* in *Lincolnſhire*, dedicated by *Robert Bloet* then Biſhop of *Lincoln*; which Church, with the Mannor belonged then to this Monaſtery of *Peterburgh*. Abbot *Ernulfus* was tranſlated from this his government in his ſeventh year *Anno* 1114. For King *Henry* being to paſs over the Sea, and waiting for a wind at *Bourn*, he ſent to *Peterburgh* for *Ernulfus* to come unto him to conſult about weighty Affairs, he being the Kings Confeſſor; but being come, the King with *Raulfus* (ſo our *Peterburgh* writers call him, but Biſhop *Godwin Rodolphus*) the Archbiſhop of *Canterbury* importuned him to take upon him the Biſhoprick of *Rocheſter*, which *Ernulfus* did, though much againſt his will, the Monks alſo taking it very heavily, wept for the loſs of their Abbot. *Ernulfus* being Biſhop of *Rocheſter* wrote a Book in anſwer to certain queſtions propounded by *Lambertus* Abbot of S. *Bertine*, as alſo another book of inceſtuous Marriages, although *Pitſens* makes no mention of him. *Ernulfus* being thus removed, the King gave his Monaſtery to *Johannes de Sais*, or

See in *Adulphus*.

Thirlby Church dedicated. *Swapham* fol. 115. pag. 1.

See the Catalogue at the end. *O.* and *B.*

18. *JOHN of Saliſbury.*

He being appointed Abbot, was honourably received of the Monks. He took a journey to *Rome* (but I find not to what end) and returned the year following. In his time the Monaſtery was burnt again, only the Chapter-houſe, Dormitory, Neceſſary, and the new Refectory eſcaped the flames, which took hold of the Village, and wholly conſumed it. *Wittleſey* writes, that one in the Bakehouſe being to kindle a fire, with much pains could not make it burn, which, *John* the Abbot, being preſent, ſeeing, in a cholerick mood, cried, The Devil kindle it, and preſently the fire flamed to the top of the houſe, ran through all the Abbots Offices, and thence to the Town: The fire burning in one of the Towers for nine days together, a violent wind drove the Coals upon the Abbots houſe, and fired that alſo. Afterwards Abbot *John* began to build the Church anew *Anno* 1118. which he induſtriouſly proſecuted, but lived not to finiſh it, for he held his Abby but eleven years, and died of a Dropſie

Anno

Anno 1125. being the 25, or 26 of King *Henry* 1. A year before this, was the Church of *Caſtri* dedicated, as may be ſeen by an Inſcription yet continuing over the Chancel door,

XV KL MAII DEDICATIO HU-

JUS ECCLESIÆ MCXXIIII.

Abbot *John* being dead, the King again kept the Monaſtery in his hand two years. And although (as hath been ſaid) this *John* gave the King 60 Marks for the confirmation of the Manor of *Pightesly*, yet upon the death of *John* the Abbot of *Peterburgh*, the King, having all at his diſpoſing, for 60 Marks more, ſold *Pighteſly* to *Richard Baſſet*, and for Abbot of this Monaſtery appointed

19. *HENRICUS de Angeli*

Or *Henry* of *Anjou*, who was made Abbot *Anno* 1128. He being ambitious, ſought after many preferments, but held them not long; for beſides, he was unſtable, and voluntarily deſerted his preſent Governments, or elſe found oppoſition in new ones, that he was compelled to withdraw. Having an Abbey beyond Sea, he got a Commiſſion to come over into *England* to gather up *Peter* pence, which gave him opportunity to eſpy out ſome preferment or other here: therefore coming to the King, and much complaining of the troubles in his own Countrey, whoſe Wars, by reaſon of his age, he could not endure, he beſought the King to conferr upon him the Abby of *Peterburgh*, which was then vacant, which he (being allyed to the King) obtained, notwithſtanding that both Archbiſhops and Biſhops oppoſed it, telling the King it was not lawful for him to hold two Abbeys. But the King afterwards perceiving his fraud, and covetouſneſs, commanded him to depart the Realm, when he had held the Abbey of *Peterburgh* 5 years, and ſo *Anno* 1133. he returned to his Abbey *De Angeli*. In the firſt year that this *John* came to be Abbot here (as *Wittleſey* writes) there were heard and ſeen in the night time throughout Lent, in the Woods betwixt *Stamford* and *Peterburgh*, Hunters, with their Horns, and Dogs, all of them of black, and ugly complexion, ſome riding upon black Horſes, and ſome upon Goats, they had great ſtaring eyes, and were ſeen ſometimes twenty, and ſometimes thirty in a company.

20. *MARTINUS de Vecti*,

So called of the *Iſle* of *Wight* from whence he came: ſome call him

him *Martin Cook*. He was firſt Prior of S. *Neots*, and the King gave him the Monaſtery of *Peterburgh*, into which he was honourably received by the Monks upon S. *Peters* day, *Anno* 1133. being the 33 of King *Henry* 1. He was very induſtrious in repairing, and perfecting the buildings of the Monaſtery, and eſpecially the Church, to the dedication whereof anew, there came thither *Alexander* Biſhop of *Lincoln*, the Abbots of *Thorney*, *Croyland*, *Ramſey*, and others to whom Abbot *Martin* ſhewed the Holy Reliques, and S. *Oſwalds* arm, *Anno* 1123. 23 years after its burning. The tokens of which conflagration are yet to be ſeen (or of ſome other) in the inſide of the Weſt Porch above. This *Martin* built a Gate of the Monaſtery, but which I cannot ſay. He likewiſe changed the ſituation of the Village to the Weſtern ſide of the Monaſtery, for before, it was on the Eaſt; he appointed the market place as now it is, and built many houſes about it. He changed alſo the place of Wharfage for Boats coming to the Town, to that place which is now commonly uſed. He removed the Church of S. *John Baptiſt*, (which before ſtood in a Cloſe ſtill known by the name of S. *John's Cloſe*) to the place where now the ſaid Church ſtandeth. And as he was a great builder, ſo was he alſo in ſome ſort a demoliſher, for he pulled down a Caſtle ſtanding near the Church, which perhaps was *Mount Thorold* formerly mentioned. He planted the Vineyard, and added many buildings to his own dwellings. He entertained King *Stephen* who came hither, to ſee the Arm of S. *Oſwald*, to whom he offered his Ring, and forgave the Church 40 Marks which it ought him, and confirmed many other Priviledges. Abbot *Martin*, in the time of his Government, took a journey to *Rome*, and along with him the Charter of King *Ethelred*, that the then Pope *Eugenius* the Third might grant his Confirmation: But in the Conſiſtory there aroſe a debate about the form of the Charter, which hitherto had gone currant for the ſpace of almoſt 500 years: for one of the Cardinals preſent beſought the Pope, that he would not give the honour of his name to another; whereupon a new Charter was granted to Abbot *Martin* in the name of *Eugenius*, and the name of King *Ethelred*, Founder, and Benefactor, was put out. *Martin*, having ſitten in his Abbattical Chair here about the term of 22 years, died *Anno* 1155. which was the ſecond year of King *Henry* 2. And there ſucceeded

Wittleſey.

See the Appendix.

21. *WILLIHELMUS de Waterville*,

Who being Elected Abbot by the Monks, the Election eaſily obtained the Kings ratification, in regard this *William* was one of his Clerks, or Chaplains. The King alſo confirmed unto him and his Abbey the eight Hundreds of that part of the County,

Vid. Chartam 1s App.

County, which had formerly been granted by the Kings Predeceſſors. This Abbot erected a Priory in *Stamford*, and the Church of S. *Michael* there. He ſetled a yearly maintenance upon the Church of S. *John Baptiſt* in *Peterburgh*, enacting that the Chaplain ſhould yearly upon *Michaelmas* day bring his Church-Key to the Sacriſt of the Monaſtery, as an acknowledgment of his dependance upon it. He was very induſtrious in perfecting the buildings of his Monaſtery, and adding new ones. He built the Cloiſter, and covered it with Lead. He ordered, and diſpoſed the Quire of the Church, in that manner as it lately ſtood, and in ſome ſort continues ſtill. He founded the Chappel of *Thomas Becket*, which was finiſhed by his Succeſſor, and is now ſtanding in the middle of the Arch of the Church-Porch, as you enter into the Church. He built a Chappel alſo in his own Houſe, and other neceſſary Offices. At length he was accuſed by his Monks to the Archbiſhop, ſo that he was depoſed without conviction, or his own confeſſion (as our Writers ſay) of any crime deſerving that cenſure, when he had held his Abby twenty years, Anno 1175. being the 21 or 22 year of King *Henry* the Second. And although our *Peterburgh* Writers are ſilent in the cauſe of his depoſition, yet others have taken notice of it. *Johannes Brompton Jornallenſis* relates it thus, that *Richard* Archbiſhop of *Canterbury* came to the Abby of *Peterburgh*, and depoſed *William* of *Watervile* the Abbot there; for that he againſt the will of the Monks, entred with a band of armed men into the Church, and took from thence ſome Reliques, and the arm of S. *Oſwald, pro denariis ad Judæos invadendos:* the Monks ſtanding in defence of their Reliques, many of them were grievouſly wounded. *Roger Hoveden* relates another reaſon as the moſt principal, which he addeth to that of *Jornallenſis*, that this Abbot *William* was fallen into the Kings diſfavour for his brothers ſake, one *Walter* of *Watervile* (in the Pariſh of *Achrich* in the County of *Northampton*, where anciently was his Caſtle) whom Abbot *William* received with others of that party being then in Arms againſt the King, which ſhewed that Abbot *William* was not ſo Loyal to his Maſter the King as he ſhould have been, but abetting with his brother, it might cauſe his own depoſition.

Cloiſter.

Quire.

Pag. 1107, 1108.

Pag. 313.

22. *BENEDICTUS.*

William being depoſed, the King held the Abby in his hand two years, and then *Benedict* Prior of *Canterbury* was thought the fitteſt for it, and made Abbot *Anno* 1177. in the Twenty fourth of King *Henry* the Second. He was a very Learned man, and, as *Pitſeus* (who gives him very high commendations) doth certifie, wrote two Books: *Vitam S. Thoma Cantuarienſis. De*

ejuſdem

ejuſdem poſt mortem miraculis, and certain others, ſaith he: yet becauſe I find theſe Books mentioned in the Catalogue of this Abbots Library, it may be doubted whether he wrote them himſelf more than he did the reſt. I ſhall therefore ſet down his Books, as alſo ſome of the ſucceeding Abbots, that the Reader may conjecture what Scholars thoſe Abbots might be, and ſee what Books were moſt in requeſt amongſt them. Abbot *Benedicts* Library was furniſhed with theſe Books. *Quinque libri Moyſis gloſſati in uno Volumine. Sexdecim Prophetæ gloſſati in uno Volumine. Duodetim Minores gloſſati in uno Volumine. Liber Regum gloſſatus. Paralipomenon gloſſatus. Job, Parabolæ Salomonis, & Eccleſiaſtes, Cantica Canticorum, gloſſati, in uno Volumine. Liber Eccleſiaſticus, & Liber Sapientiæ gloſſati in uno Volumine. Tobias, Judith, Eſther, & Eſdras gloſſati, in uno Volumine. Liber Judicum gloſſatus. Scholaſtica Hiſtoria. Pſalterium gloſſatum. Item non gloſſatum. Item Pſalterium. Quatuor Evangelia gloſſata in uno Volumine. Item Matthæus, & Marcus in uno Volumine. Johannes & Lucas in uno Volumine. Epiſtolæ Pauli gloſſatæ. Apocalypſis, & Epiſtolæ Canonicæ gloſſatæ in uno Volumine. Sententiæ Petri Lombardi. Item Sententiæ ejuſdem. Sermones Bernardi Abbatis Clarevallenſis. Decreta Gratiani. Item Decreta Gratiani. Summa Ruffini de Decretis. Summa Johannis Faguntini de Decretis. Decretales Epiſtolæ. Item Decretales Epiſtolæ. Item Decretales Epiſtolæ cum Summa ſic incipiente, Olim. Inſtitutiones Juſtiniani cum Autenticis, & Infortiato. Digeſtum vetus. Tres partes cum Digeſto novo. Summa Placentorum. Totum corpus juris in duobus Voluminibus. Ariſimetica. Epiſtolæ Senecæ cum aliis Senecis in uno Volumine. Martialis, & Terentius in uno Volumine. Morale dogma Philoſophorum. Geſta Alexandri, & Liber Claudii, & Claudiani. Summæ Petri Helyæ de Grammatica cum multis aliis rebus in uno Volumine. Geſta Regis Henrici Secundi, & genealogia ejus. Interpretationes Hebraicorum nominum. Libellus de Incarnatione Verbi. Liber Bernardi Abbatis ad Eugenium Papam. Miſſale, Vita Sancti Thomæ Martyris. Miracula ejuſdem in quinque Voluminibus. Liber R. Plutonis qui dicitur Unde malum. Meditationes Anſelmi. Practica Bartholomæi cum pluribus aliis rebus in uno Volumine. Ars Phyſicæ. Pantegm. & practica ipſius in uno Volumine. Almaſor, & Dioſcorides de virtutibus herbarum. Liber dinamidiorum & aliorum multorum in uno Volumine. Libellus de compoto.* This was the ſtock of his Literature, as *Wittleſey* hath ſet it down, though another ancient Copy in ſome few things differeth from it.

There is ſome claſhing betwixt *Voſſius* and *Poſſevine* about the time of this *Benedict*, but it is not worth the trouble of reciting. It ſeems *Benedict* was a man of good note, that his preferment to this Abby ſhould ſound in foreign parts, *Sigebertus Gemblacenſis* making mention thereof, *Benedictus Prior Cantuarienſis factus eſt Abbas de Burc.* The Abby was at his entrance, 1500 marks deep in debt, from which *Benedict* freed it. He laboured much in recovering

Ad an. 1177.

vering of his Abby Lands, ſome by ſuits in Law, and ſome by force; for, as if he were *Tam Marti quam Mercurio*, as well for the Sword, as the Book; he went ſometimes in perſon armed upon ſuch adventures. His actions at home towards his Monaſtery, were great, and many: It ſeems the Nave, or body of the Church did not pleaſe him, therefore he built it after a better manner from the Lantern to the Porch as now it is, ſo that the painted Ceiling at the top, which is ſtill remaining, was probably of his doing. He ſet up alſo the Pulpit in the body of the Church, which was but lately taken away. He finiſhed the Chappel of *Thomas Becket*, which his Predeceſſor had begun. He built a large and goodly Houſe of ſtone for ſeveral Offices which was ſtanding in our age. He built the great gate leading to the Monaſtery, and over it the Chappel of S. *Nicolas*, both which are yet ſtanding. He was much in the Kings favour, that the King, King *Richard*, for his piety, gravity and wiſdom, was wont to call him Father: And when King *Richard*, in his return from the Holy Land, was taken priſoner by Arch-Duke *Leopold*, who detained him, this Abbot *Benedict* (being, in the Kings abſence, made Coadjutor, and Councellor with *William* Biſhop of *Ely* Chancellor of the Realm) Councelled that the Chalices of the Church ſhould be ſold to pay the Kings ranſome, which was done, and the King returned home. Then did King *Richard* confirm to Abbot *Benedict*, and his Monaſtery the Marſh of *Pekirk*, now commonly called *North-Fenne*, about which there fell out ſome difference betwixt *Radulphus le Wake*, and the Monaſtery; for *Radulphus* being Lord of *Deeping*, claimed Common in the Marſh, as being but on the other ſide of the River, but Abbot *Benedict* impounded his Cattel, alledging that the Marſh belonged only to his Tenants of *Pekirk*, *Glinton*, *Makeſbey*, and *Northburgh*, and deſired *Radulphus* to enquire into the truth thereof: So *Radulphus* came to *Peterburgh* with ſome others, where being fully informed of the Abbots right, he forbare to treſpaſs any more; *Benedict* alſo recovered the Marſh of *Eye*, and the *Hermitage* of *Singleſholt*. King *Richard* alſo granted unto *Benedict* his confirmation of the eight Hundreds, as his predeceſſors had done: And withal his Charter for the holding of a Fair in *Peterburgh*, upon the Feaſt of S. *Peter*, to continue for 8 days; although now it be contracted into one. He alſo granted a weekly Market every Thurſday, and a Fair for three days at the Feaſt of S. *Peter*, to be holden at the Mannor of *Scotter* in *Lincolnſhire*, then belonging to this Monaſtery.

S. *Peters* Fair.

Vid. Chartam in App.

John the Kings brother, who was Earl of *Moriton*, and afterwards King of *England*, was alſo kind to Abbot *Benedict* and his Monaſtery, giving them by his Charter yearly, three Staggs, and ſix Bucks, out of his Foreſt of *Sheerwood*, without contradiction. In his time there flouriſhed one *William* of *Peterburgh* a Monk of *Ramſey*, a very Learned man, upon whom *Pitſeus* beſtows

Pag. 252.

ſtows a large Character, whither the Reader, that would ſee his works, may reſort. *Benedict* having been Abbot the ſpace of ſeventeen years, died *Anno* 1194. being the ſixth Year of King *Richard* the firſt, and had for his Succeſſor

23. *ANDREAS.*

He was firſt a Monk here, then Prior, and afterwards for his many vertues was choſen Abbot. The Villages of *Alwalton*, and *Fletton*, which then belonged to him, he gave to the Monks Kitchin for the augmentation of their Commons. Having been Abbot about five years, he died the ſame year with King *Richard*, which was *Anno* 1199. He was buried in the South Iſle of the Church at the back of the Quire, in the ſame Grave where two of his Predeceſſors had been buried before, as the Epitaph on the Wall over his Monument will teſtifie, which was lately in ancient *Saxon* Letters, but now in the ordinary, renewed.

Hos tres Abbates quibus eſt Prior Abba Johannes,
Alter Martinus, Andreas ultimus, unus
Hic claudit tumulus, Pro clauſis ergo rogemus.

24 *ACHARIUS,*

Whom *Hoveden* calls *Zacharias*, was Prior of S. *Albanes*, and elected thence to be Abbot here, *Anno* 1200. He by his care and providence much enriched his Church, and built many buildings in ſeveral Mannors belonging to it. He maintained ſuit with the Abbot of *Croyland* for the Marſh of *Singleſholt*, and recovered it, letting it again to the Abbot of *Croyland* for a yearly acknowledgement of four ſtone *(Petras)* of Wax. He added to the number of Monks that then were, two and twenty more. And when he had happily governed this Abby the ſpace of ten years, he died *Anno* 1210. being the 11 year of King *John*. And there ſucceeded Fol. 456.

25. *ROBERTUS de Lindeſey,*

Who was Monk, and Sacriſtary of *Burgh*, and now Abbot, unto which he paved the way by his good deeds towards the Church: for whereas the windows were before only ſtuffed with ſtraw to keep out the weather, he beautified above thirty of them with glaſſes; and his example brought the reſt, by degrees, to the like perfection. He built alſo the Chancel at *Oxney*; being choſen Abbot, he was preſented to the King at *Wincheſter*, and had his election confirmed: And at *Northampton* he received Epiſcopal benediction from *Hugo* the ſecond, then Biſhop of *Lincoln*, Glaſs-windows.

in the year 1214. for after the death of *Acharius*, the King held the Abbey in his own hand three years. He ſettled the Hundred of *Naſſaburgh* in peace, and quietneſs: for in thoſe days the Foreſters with their Cattel over-ran all, ſo that the inhabitants of the Towns therein were much endammaged by them, and their domineering in theſe parts by vertue of Foreſt Lands; therefore Abbot *Robert* made a compoſition with the King, giving him 1320 Marks for the diſ-foreſting that part of the Country. He covered the Abbots Hall with Lead. He made in the South Cloiſter a Lavatory of Marble for the Monks to waſh their hands in when they went to Meals, their Hall being near, on the other ſide of the wall, the door leading into it being yet ſtanding, though the Hall be long ſince demoliſhed, only ſome ſmall remains on the wall ſide, are yet to be ſeen; but the Lavatory continued entire until the year 1651. and then, with the whole Cloiſter, it was alſo pulled down. Abbot *Robert* at his entrance into his place found but ſeventy two Monks, to which number he added eight more, aſſigning the Mannor of *Bellaſiſe* for their maintenance, having built a fair Mannor-houſe there, which partly is now ſtanding. He built alſo the Hall at his Mannor of *Collingham*.

Vid. Chartam in App.

The Lavatory.

Bellaſiſe builded.

In the time of this *Robert*, the fourth *Laterane* Council was held under *Innocent* the fourth, Pope of that name, *Anno* 1215. Abbot *Robert* was cited, and went thither, and received injunctions for his Convent concerning ſeveral times of faſting, and other duties, which at his coming home, he put into execution.

In his time there aroſe great diſcords betwixt the Civil, and Eccleſiaſtical States, that the Land ſtood interdicted by the ſpace of ſix years. Then followed bitter Wars betwixt King *John*, and his Barons, wherein, how the Monaſtery of *Peterburgh* behaved themſelves, I find but little in any of our Writers: Only by what *Matthew Paris* relates, it may be conjectured they were none of the Kings friends, though their Patron. *Ludovicus* (ſaith he) beſieging the Caſtle of *Dover* a long time in vain, at length the King paſſed over into *Suffolk*, and *Norfolk*, and miſerably waſted thoſe Countries: And coming to *Peterburgh*, and *Croyland*, he plundered the Churches there, his Officer *Savaricus de Mallo Leone* with his accomplices committing many outrages in the Country thereabout. At *Croyland* he fired all their ſtacks which the inhabitants had newly gathered in, and ſo returned to the Town of *Lynn* with great ſpoils: But afterwards the King taking his journey from *Lynn* Northward, all his Carriages, and Treaſures were caſt away, and periſhed, as he paſſed the River *Welleſtre*. Yet afterwards the Abbot of *Peterburgh* was ſummoned to aſſiſt King *Henry* the third, in the ſiege of *Rokingham* Caſtle (which was then the Abbots) and the Abbot himſelf went in perſon in that expedition, till at length that Caſtle was reduced to the Kings

Fol. 287.

Kings obedience: but whether it was this Abbot *Robert*, or ſome of his Succeſſors, mine Author tells me not. *Hen. de Wigorn.*

In the time of this Abbot *Robert* about the year 1217 according to *Pitſeus* there was one *Hugo Candidus*, or *Hugh White*, a Monk of this Monaſtery, of whom the ſaid Author in his Book *De Scriptoribus*, makes mention, who wrote the whole Hiſtory of his Monaſtery, whoſe works were extant in later times, for *John Leland*, who lived in the days of King *Henry* 8, collected many things out of him, but whether, or where the ſaid Author be now extant, I know not. *Pitſeus* tells us alſo of another *Hugh* a Monk of this Church, whom he calls an *Engliſh* Hiſtorian, but profeſſeth his ignorance of what he wrote, or when he lived: Perhaps, both might be but one, and the ſame *Hugh*. But, perhaps, *Wittleſey* an antient Writer of this Church may make it clearer, by telling us that there was one *Hugo Albus* (ſo called from his white complexion, as being ſubject to bleed) a Monk here, who was famous in the time of Abbot *Ernulfus* and of *John*, *Henry*, *Martin* and *William* his Succeſſors, who wrote the Hiſtory of this Monaſtery, and ſo was before *Pitſeus* his account. Pag. 288. *In Appendice* Pag. 865.

Robert having been Abbot here the ſpace of ſeven years, died *October* 25. 1222. being the ſeventh year of King *Henry* 3. He was not very rich in Books, his Library conſiſting only of theſe few. *Numerale Magiſtri W. de Montibus cum aliis rebus. Troti Magiſtri Petri cum diverſis ſummis. Sententiæ Petri Pretanenſis. Pſalterium Gloſſatum. Aurora. Pſalterium non gloſſatum. Hiſtoriale.*

25. *ALEXANDER de Holderneſſe*

Who was firſt a Monk, then Prior, and laſtly Abbot of this place after the death of *Robert*. A great builder he was, and built the Hall at his Mannor of *Oundle*, that alſo at *Caſtre Eyebury* and other places. Having been Abbot here only four years, he died on the day of his entrance, *November* 20. 1226. and of King *Henry* 3. the Eleventh. Theſe were his Books. *Pſalterium. Concordantiæ utriuſq; Teſt. Clauſtrum animæ. Opus alterum quod perfecit Rogerus de Helpſton. Aurora. Pœnitentiale. Tria Breviaria. Concilium Lateranenſe cum aliis rebus. Corrogationes Promethei. Miſſale.* The firſt day of *May* before the death of this *Alexander*, there died at *Peterburgh Richardus de Manſco*, Biſhop of *Durham*, and Chancellor of *England*. Mr. *Philipot Catal. Canc. Angl.* pag. 10.

27. *MARTINUS de Ramſey*

Being a Monk of *Peterburgh*, was elected Abbot after the death of *Alexander*: And on S. *Andrew*'s Eve the King ratified his Election, which was alſo confirmed by *Hugo* then Biſhop of *Lincoln* in the Chappel of S. *Katharine* at *Weſtminſter*. On the Feaſt

Feaſt of S. *John* the *Evangeliſt* following he received the ſaid Biſhops bleſſing at *Tinghurſt*, and on the Eve of *Epiphany* following he was received at *Peterburgh*. In his firſt year he paid to the Kings Exchequer 5 Marks for the diſforeſting of *Naſſaburgh*, and 28 more to the Chancellor. In that year died one *Brianus de la Marc* the Kings Foreſter in the Marſh of *Keſteven*, and *Holland*, and the King paſſing by that way towards *York*, ſeized upon all the goods of the ſaid *Brian*: But Abbot *Martin* procured the Kings Writ to *Hugo de Nevile* then Juſtice of the Foreſt, to enquire, if the ſaid *Brian* was not enfeoffed in certain Lands belonging to the Monaſtery of *Peterburgh*, which being examined at a Commiſſion holden at *Bernat*, and found to be ſo, the Heir of the ſaid *Brian* was awarded (as Ward) to the Abbot of *Peterburgh*: But Abbot *Martin* gave the ſaid ward to *Radulfus de Nevile*, then Biſhop of *Chicheſter*, and the Kings Chancellor. This Abbot *Martin* in the year 1228. received a grand priviledge from *Gregory* the Ninth, Pope of that name, wherein this particular, that, whenſoever there ſhould be a general interdiction of the Land, the Monks of *Peterburgh*, when they ſaid their Service, might ſhut the Church doors, ring no bell, nor ſay their Service aloud but with a low voice to themſelves, that the people might not participate thereof. But I have not found that ever this was put in practice. In the year 1231, *Hugh* Biſhop of *Lincoln* viſited this Monaſtery, and gave Articles to be obſerved, both by the Abbot, as alſo by the Convent.

Martin having been Abbot the ſpace of ſix years, died; His Library was but thin. *Miſſale. Item Miſſale ad Altare S. Katharinæ. Capitula collecta Evangelica in 2 Voluminibus ad magnum Altare.*

28. *WALTERUS de S. Edmundo.*

Who was firſt Monk, then Sacriſtary, and at length, Abbot of this Church, being void by the death of *Martin*, *Anno* 1233. the 17 of King *Henry* 3. Here *Robert Swapham* ends his ſtory of the ſucceſſion of Abbots, whom hitherto we have been much guided by: but now we muſt follow *Wittleſey*, and a few other Records, which (like *Abſirtus* his limbs being ſcattered about in the late diſperſion) have come to our hands.

This Abbot *Walter* was a man generally good, pious, honeſt, Loyal, free, and liberal in the diſpenſation of the demeſnes belonging to his Church. In thoſe days King *Henry* was ſtraitly put to it for maintenance, and was conſtrained to live upon Eccleſiaſtical benevolence, going from one Monaſtery to another to be entertained: And he found Abbot *Walter* very free towards him, who at two ſeveral times gave him the beſt entertainment

K. *Henry* at *Peterburgh.*

tainment his Monaſtery could afford: At one of which times, the Queen, and Prince *Edvard*, came with the King. This Abbot gave the King, the ſumm of 60 Marks towards the marriage of *Margaret* his Daughter with *Alexander* 3. King of *Scotland*: He added 30 more Monks to the number, erected many buildings to thoſe which were before. Having been Abbot the ſpace of 13 years, he died *Anno* 1245, being the 30 of King *Henry* 3. What that dedication of this Church was which *Matth. Paris* mentions *Anno* 1238. I could never yet fully underſtand. Page 481. But we muſt not leave Abbot *Walter* thus, for the time of his Government is remarkable. Three times (ſaith *Wittleſey*) with great coſts, and charges, he journeyed to *Rome*. The firſt was, to have redreſs concerning the Church of *Caſtre* againſt *R. de Somercot*, who was a Cardinal: this journey he took when he was but Sacriſtary. The ſecond journey was being Abbot, not to, but towards *Rome*, when he was ſummoned to be at a Council there with the reſt of the Engliſh Clergy (which Council was held there *Anno* 1234. under Pope *Gregory* 9. ſaith *Franciſcus Longus*, though *Gabriel Pratiolus* will have *Innocent* 4. to be then Pope, and *Gregory* 9. to be ſome time after) But *Walter* being on the way thither as far as *Burgundy*, and hearing that the Emperour *Frederick* had impriſoned *Otto*, the *Engliſh* Legate, with many others, he durſt not proceed on his journey, but ſtaid in the City of *Anvers* 6 months, and then returned home to the Monaſtery of *Peterburgh*. But his retreat was ſo ill taken, that preſently the Pope ſends a Mandate to him for the finding of five men, with Horſes and Arms, which at length he took off at the charge of 174 Marks, by the diſpenſation of *Martin* the Popes *Nuntio*. The third journey to *Rome* was after the Council of *Lions*, for thither alſo was he ſummoned, and appeared there, but rather as an offender, than an Aſſeſſor; for he was called to anſwer his contempt, in giving the Church of *Caſtre* according to the Kings order, and againſt the Popes, yet did he regain the Popes favour by obliging himſelf to give to a Nephew of the Popes ten pounds a year. Our Writers of *Peterburgh* ſay no more, but *Matthew Paris* is more copious in Page 554. the ſtory, or another like it. In the year (ſaith he) 1241. Pope *Gregory* deſirous to promote ſome of his Favourites, ſends his Letters into *England* to caſt the burthen of that care upon ſome Churches. There was then ſent to the Abbot, and Convent of *Burgh*, an Apoſtolick Mandate, fraught with intreaties, and threatnings, that they would conferr the Rent of any Church under their patronage, which ſhould yearly be worth one hundred Marks, and if it were double the value, it would pleaſe him the more: and the Pope would again demiſe unto the Church the ſame Living for the yearly rent of one hundred Marks, and the ſurpluſage ſhould redound to the proper uſe of the Church. And

And that the Abbot and Convent might conſent to this proviſion (or rather pernicious compact, Simony and ſecret Fraud) demanded by the Pope, the Pope wrote Letters to certain Foreign Monks then well Beneficed in *England*, that they ſhould effectually admoniſh the Abbot and Convent therein, and to compel them, if need were. Theſe Monks coming to *Peterburgh*, called the Monks together, and beſpake them after this manner, Behold, Friends and Brethren, a great Pontifical kindneſs is offered to your hand, for the Pope requires that of you, which, with bended knees, and joyned hands, ye ought to requeſt of him: And when they had explained the buſineſs, they promiſed to accompliſh the buſineſs on the Popes part, ſo that the buſineſs might be ſecretly carried without ſcandal. But the Monks of *Peterburgh* anſwered, that they could do nothing without the Kings permiſſion, who was their Patron, and Founder. The Popes Meſſengers inſiſted, that the buſineſs might be done privately, hoping alſo that other Churches would follow their example, and do the like. The Monks of *Peterburgh* would not be circumvented by their Speeches, but deſired reſpite of the buſineſs until their Abbot came home (being then abſent) that they might have his aſſent: In the mean time they ſent to their Abbot, acquainting him with the whole buſineſs: The Abbot ſends a meſſenger to the King, intimating the danger of ſuch a donation. The King reſenting the buſineſs, and how it would redound to the damage of that and other Churches whereof he was Patron, and Defender, and deteſting the ſecret ſnares, and covetouſneſs of the *Roman* Court, ſtrictly forbade ſuch an horrid donation. Thus far *Matthew Paris*.

How this refuſal of the Popes demand by the Abbot of *Peterburgh* was reſented at *Rome*, may appear by the ſame Author in
Page 657. another place, where he writes thus. But the Abbot of *Peterburgh*, a man without exception, who had more eſpecially reſiſted the Pope's Mandate, being arrived at the *Roman* Court, was accuſed by *Martin* the Popes Agent then reſident in *England*, for that he would not conferr a Church upon a man fitting for the place, to the uſe of the Popes kinſman: So that the Abbot appearing in the Popes Court, the Pope rebuked him in very opprobrious terms, and commanded that he ſhould be expelled the Court, which was done ſo ſhamefully, and irreverently, that the poor Abbot taking it to heart, fell into an incurable diſeaſe, and the ſame year died, to the great detriment of his Church, which he had prudently governed. And in another place the ſame Author recites it again, telling us the name of
Page 690. the Abbot. The ſame year on the eleventh of the Calends of *January*, after many vexations, and tribulations, which he ſuffered by the Court of *Rome*, and an infirmity which himſelf had contracted, to the great loſs of his Church, died *Walter* Abbot of *Burgh*.

This

This ſtory makes good the Etymology that ſome of the *Romaniſts* themſelves give of *Rome*; *Roma, quaſi Rodens Manus.*

Roma manus rodit, quos rodere non valet, odit,

Rome gnaweth hands, as dainty Cates,
And whom it cannot gnaw, it hates.

Johan. Bonaventenſis in Decret. ab. Boniſ. 8. Fol. 32. Col. 4. One like it is given by another, *R adix O mnium M alorum A varitia. Waldenſ. cit. per Alexandrum Theologum in Deſtr. cit. part. 6. cap. 33.*

This by the way. *Walters* Library was copious in compariſon of his Predeceſſors, conſiſting of theſe Books. *Decretale. Aurora. Clauſtrum animæ. Biblia. Hexaëmeron S. Cantuariæ verſificé. Rabanus de naturis rerum, & interpretationes Hebraicorum nominum in uno volumine. Verſus M. W. de Montibus. Pſalterium gloſſ. Summa Magiſtri J. de Cantia de pœnitentia. Templum Domini cum arte confeſſionum. Regula S. Benedicti. Pſalterium cum hympnario. Item duo Pſalteria. Duo Miſſalia. Duo Gradualia. Liber Evangeliorum. Liber orationum ad magnum altare.*

29. *WILLIELMUS de Hotot.*

William of *Hotot*, or *Hotoft* (why ſo called I know not, for *Wittleſey* ſaith he was born at *Carlton*, near *Cottingham* in the County of *Northampton*) being a Monk of this place was choſen Abbot, the ſixth of *February*, *Anno* 1246. the 31. of King *Henry* 3. He procured from the King a Charter for a Fair to be kept at *Oxeney* to begin on the Eve of the Nativity of *Mary*, and to continue for the ſpace of eight days. He made many orders in favour of his Monks, as that he would not let any of his Abby Lands, or do any thing of himſelf as Abbot, without their conſent. When he had held his Abby about the ſpace of three years, he voluntarily gave it up, on S. *Nicolas* day, *Anno* 1249. And there was aſſigned unto him the Mannor of *Collingham*, where he abode for a time, until he was called thence by *John* his Succeſſor, who appointed him his abode at *Oxeney*, allowing him the portion of four Monks: Then *William* died, and was brought to the Church of *Peterburgh*, and buried before the Altar of S. *Benedict*. Thus writes *Wittleſey*, not naming the occaſion of his receſs, which *Matthew Paris* ſupplies. In the year (ſaith he) 1249. there aroſe great diſſenſion betwixt *William* Abbot of *Peterburgh* and his Convent concerning dilapidations, for that the Abbot had enriched his Kindred (whereof he had great multitudes ſwarming about him) to the great detriment of his Church; but *William* being reproved, would not reform this errour: whereupon the Monks appealed to the Biſhop of *Lincoln*, and complained of the Abbots extravagancies, who being convicted thereof, and foreſeeing the danger of his being depoſed, of his own accord reſigned his place into the Biſhops hand, and there was aſſigned unto him

Fair at *Oxney*.

Page 769.

him a Mannor for his livelyhood. So that having been Abbot only three years, he ſurceaſed. Perhaps he had not time enough to gather more Books than theſe into his Library. *Antiſſiodorenſis abbreviatus. Tractatus ſuper Canonem Miſſæ. Templum Domini cum aliis rebus. Libellus de diverſis rebus. Miſſale ad altare Michaelis.* As to the firſt book he wrote certain Collations, which is in the Catalogue at the End, T. XI. but I find no mention of him any where elſe, as a Writer.

See the Catalogue T. XI.

30. *JOHANNES de Caleto,*

So called from the place of his birth in *Normandy*. He was of noble extraction, and being made a Monk at the age of ſeven years, was brought into *England*, and placed in the Church of S. *Swithune* in *Wincheſter* for his education, where growing in piety and wiſdom as he did in years, he was made Prior of *Wincheſter*, and, upon the receſs of Abbot *Will.* elected Abbot of *Peterburgh*, *Anno* 1249. which was the 33 of K. *Henry* 3. He was allied to Q. *Elianor* wife of K. *Henry*, and ſuch a ray of favour ſhined upon him through that relation, that he was made one of the Kings Chief Juſtices, and rode in the Circuit to execute Juſtice in the Kingdom. At which, though *Matthew Paris* ſeems to be much aggrieved, as that which was not allowed by the rule of S. *Benedict* (the firſt mention that I find of this Order in this Monaſtery, whereof more hereafter in *Richard Aſhton*) and beſides was prejudicial to his Church by reaſon of his abſence: yet *Wittleſey* ſaith, that the Church ſuffered no damage thereby, for he no ways neglected that, but appointed *Robert Sutton* his Deputy, by whom all things were as well managed as if Abbot *John* had himſelf been preſent: And moreover Abbot *John* did often viſit the Church himſelf to ſee how things were ordered, how the Lands and Rents were beſtowed, how the Monks were governed, and how the poor were relieved, to whom he gave Alms with his own hand, as oft as he came thither. He was careful in adding to the buildings of the Monaſtery, and built that goodly building called the Infirmary (commonly the Farmary) lately pulled down, and at the Weſt end of the Chappel of S. *Laurence*: This he appointed for ſick and impotent Folk, providing for them out of the Church demeſns. He was alſo liberal to his Convent, giving for every day to the Monk that ſhould ſit Preſident in the Refectory, a gallon of Wine, and half a gallon to the reſt of the Society, and to the Monk that celebrated high Maſs a gallon of Wine: for which he aſſigned ten pounds yearly to be paid from his own Chamber out of the Lands of his Mannor of *Polebrook*. He gave alſo a great Bell to the Church, whereon was written,

Page 895.

The Farmary.

Jon de Caux Abbas Oſwaldo conſecrat hoc vas.

In

In his time, *Anno* 1250. the Pope, then *Innocent* the fourth, granted leave to the Monks, that, in conſideration of the coldneſs of Winter in theſe parts, the Monks ſhould perform their ſervice in the Church, with their Hoods on their heads. *Vid. Privilg. in App.*

Abbot *John* having held the government of this Church the ſpace of thirteen years, died at *London*, Anno 1262. the 46 of King *Henry* the third, and was brought to his Church at *Peterburgh*, and buried in the Iſle on the South ſide of the Quire. The King after his death challenged his Palfrey, and his Cup, but upon what grounds I know not, unleſs it was becauſe *John* had been his Officer: the Cup he had, after ſome urgent demands, but the Palfrey he had not.

Some write that this Abbot *John* was alſo made Lord Treaſurer by the Barons in the 44. year of King *Henry* the third, and according to this account he held that Office to his death, which was two years after. His Secular employments might take off his mind from Books, and plead for the poorneſs of his Library. *Flores Evangeliorum. Tractatus de Theologia. Concilium Lateranenſe. Templum Domini. Teſtamentum* 12 *Patriarcharum*: This was his ſtock of Books as I find in an ancient Manuſcript. Mr. *Filpot.*

31. *ROBERTUS de Sutton,*

So called from the place of his birth, being a little Village in the Pariſh of *Caſtre*. He was a Monk of *Peterburgh*, Deputy to his Predeceſſor, and upon his death, choſen Abbot, in *April* 1262. He received benediction from *Richard* Biſhop of *Lincoln*, and gave him his Cope, which ſome demanded as a fee: the Archdeacon of *Northampton* demanding alſo his Palfrey, as his *vale*, Abbot *Robert* made him go without it. The Earl Marſhal received five Marks for his Palfrey, when he took the Oath of Allegiance to the King. But it was not long ere Abbot *Robert* falſified his Oath, for in the Wars of thoſe times the Town of *Northampton* being fortified againſt the King, *Robert* Abbot of *Peterburgh* took part with them in defence of that Town. The King coming thither to aſſault the Town, eſpied amongſt his enemies Enſigns on the wall, the Enſign of the Abby of *Peterburgh*, whereat he was ſo angry that he vowed to deſtroy the neſt of ſuch ill birds. But the Town of *Northampton* being reduced, Abbot *Robert* by mediation of friends to the King, ſaved both himſelf and Church, but was forced to pay for his delinquency, To the King 300 Marks, to the Queen 20 pounds, to Prince *Edward* 60 pounds, to the Lord *Souch* 61. 13*s*. 4*d*. After this happened the Battel of *Lewes*, wherein King *Henry*, with Prince *Edward*, was taken Priſoner; then did the other ſide fleece the Abbot of *Peterburgh* for his contribution to the King; the General, and ſeveral Barons, and Commanders forcing the Abbot to compoſition,

ſition, by ſeveral ſums of mony. Afterwards at the Battle of *Eveſham*, Prince *Edward* overthrew the Earl of *Leiceſter* with his whole Army, and the King having recovered himſelf, called a Parliament at *Wincheſter*, wherein he required large benevolence from the Church: Particularly, the Abbot of *Peterburgh*, becauſe he had held with the Barons, was again conſtrained to purchaſe his peace at theſe rates: The King had of him, 333*l.* 6*s.* 8*d.* The Queen 33*l.* 6*s.* 8*d.* The Prince, Prince *Edward* 200*l.* He paid alſo to the Earl of *Glouceſter* 133*l.* 6*s.* 8*d.* Earl *Warren* had of Abbot *Robert* for his Mannors of *Caſtre*, *Tinwell*, and *Thirlby* 100*l.* *Warin* Lord of *Baſſingburn* 42*l.* The Commander of *Fotheringay* Caſtle 100*l.* 6*s.* 8*d.* Lord *Thomas Typtot* for the Mannors of *Fiſkerton* and *Scotter* 65*l.* 13*s.* 4*d.* The Lord of *Fanecourt* for the Mannor of *Collingham* 12*l.* Lord *Robert Picot* for ſeveral Mannors 14*l.* 6*s.* 8*d.* *Thomas* of *Bulton* 6*l.* 13*s.* 4*d.* All which ſumms of mony he carried to *Wincheſter* and there paid them. Theſe, and other payments which he made at other times, exhauſted from him, amounted to the ſumm of 4323*l.* 18*s.* 5*d.* Having paid thus dear for his diſloyalty, he became more obedient to his right Maſter, and when King *Henry* ſent to him for aid againſt the Caſtle of *Kenilworth*, Abbot *Robert* did what the King required for that ſiege.

Vid. Chartam in App.

In theſe times Prince *Edward* having occaſion for mony, he borrowed a great ſumm of certain Merchants; for which the Abbot of *Peterburgh*, and his Convent became Sureties: And the Prince granted unto them his Mannor of *Graham*, until he ſhould repay that mony unto them. *Edward* was no ſooner King, but in the firſt year of his Reign, he came to *Peterburgh*, where he was entertained by this Abbot *Robert*. And from hence he dated a Charter which he granted to the Church of *Ely*, as the cloſe thereof teſtifieth, *Teſte meipſo apud Burgum Sancti Petri 13 die Aprilis, Anno regni noſtri primo.* This was in the year of our Lord 1273.

Mſſ. Elienſ. in manu Geo. Glapthorn Armig. pag. 135.

And perhaps this is that entertainment which *Wittleſey* makes mention of, the Queen being then with the King, and Abbot *Robert* expended in the entertainment, the ſumm of ſix hundred pounds.

In the 11 Year of his Government he was called to the Council of *Lions*, *Gregory* 10 being then Pope, which Council being ended, in his return homewards, he ſickned, and died, and was buried in a Monaſtery near *Bononia*, the Abbot of *Croyland* celebrating his Funeral rites. His heart was brought in a Cup to his Monaſtery of *Peterburgh*, and there buried before the Altar of S. *Oſwald* Anno 1274. being the ſecond year of King *Edward* the firſt.

In his Library were theſe Books, *Pſalterium gloſſatum. Summa Raimundi cum apparatu. Summa fratris R. de Fiſſacre ſuper Sententias in 4 voluminibus. Summa Qui bene præſunt, Templum domini*

cum

cum tractatu de profeſſione in 1 *volumine. Summa M. J. de Cantia cum aliis rebus. Secunda pars Hugucionis ſuper Decreta. Summa Gaufridi. Liber naturalium Ariſtot. Raimundus abbreviatus cum meditationibus Bernardi. Manuale. Liber de miſeria humanæ conditionis. Pſalterium B. Virginis. Vita* S. *Thomæ, &* S. *Oſwaldi verſifice. Pſalterium parvum.* In his time *Anno* 1270. lived *Elias Trickingham* a Monk of *Peterburgh*, who wrote certain Annals from the year of our Lord 626 to 1270. *Pitſeus.*

32. *RICHARDUS de London,*

Born there in the Pariſh of S. *Pancratius*; He, having run through many Offices in this Monaſtery, at length arrived at the Abbot's, when he was aged ſixty years: And ſo being of much experience he governed his Monaſtery carefully, and happily. He contended in Law with *Gilbert* Earl of *Clare* for the Mannor of *Biggins* near *Oundle*, wherein he had good ſucceſs through the wiſdom and diligence of *William Woodford* one of his Monks, who being a man of great judgment, and good elocution, when he came to plead at *Northampton* before the Judge of Aſſize, when his time was to ſpeak, he craved his Abbots bleſſing, and ſpake ſo to the purpoſe, that the Earl went, as *Wittleſeys* phraſe is, *Sine die*, without the day: and although the Earl brought the buſineſs to the Kings hearing, yet there *William Woodford* worſted him alſo. When this *Richard* was Sacriſt he erected the great Steeple wherein the Bells hang, (but which I cannot ſay, there being two ſuch Steeples) and gave two Bells which were called *Les Londres.* Steeple.

In the time of Abbot *Richard* there was one *William Parys* Prior, who built that goodly Chappel commonly called the Ladies Chappel, which in the late times of violence was levelled with the ground. *William Parys* himſelf laid the firſt ſtone, and under it, many ſentences of Scripture written, but whether in Braſs or Lead, *Wittleſey* tells not. And he not only laid the foundation, but perfected the whole work, and adorned it with windows, and paintings on the walls, and ſettled five pound *per annum* upon it, for ſervice therein: Afterwards dying, he was buried in the North part of the Church, near unto the ſaid Chappel, and the Inſcription upon his Grave-ſtone is yet to be ſeen. *Hic jacet Willielmus Parys quondam Prior Burgi, cujus animæ miſereatur Deus,* Amen. *Pater noſter. Ave Maria.* Ladies Chappel.

The Books in Abbot *Richards* Library I find thus recorded. *Quatuor Evangelia Gloſ. Pſalterium. Regula Sancti Auguſtini cum ſpeculo caritatis edita à Beato Bernardo. Nova Logica in* 2. *Vol. Priſcianus de conſtructione cum aliis rebus. Boëtius de Conſolatione, & libellus diverſarum rerum in uno Vol. Parabola Salomonis, & Eccleſiaſtes. Proceſſionarium cum hympnario. Pſalterium cum Gradale in choro.*

Richard

Richard having been Abbot here the ſpace of twenty two years and an half, died *Anno* 1295. being the twenty third of King *Edward* the firſt, and was buried in the South ſide of the Church near the Quire, the Abbot of *Croyland* performing the Funeral ſervice; which being ended, the company conſiſting of many Nobles and Abbots, went to the Abbots houſe where they dined: And dinner being ended, there came one in the Kings name, and ſeized on the whole Abby, taking homage of the Tenants, as had formerly been accuſtomed. Afterwards two of the Monks went to the King to procure Licence for the election of an Abbot, and the perſon elected was

33. *WILLIHELMUS de Woodford,*

Who for two years before had been Coadjutor with Abbot *Richard* in the time of his infirmity. Writers commend him for a man of excellent parts, and diligence in his government. Being but Sacriſtary he purchaſed the Mannor of *Southorp* which, when he came to be Abbot, he aſſigned to the Monks: He ſettled a daily proportion of bread upon ſome inferiour Officers; added much to the buildings of his Monaſtery, and was careful that dependant Eleemoſynaries might receive their dues: particularly he inquired into the Hoſpital of S. *Leonard*, now commonly called by the name of *The Spittle*, the original of which I muſt let alone till I can be informed, and content my ſelf with the allowance which it received from the Abbot, *viz. Per annum quadraginta ulnas panni de panno Eleemoſynæ ſicut Prebendarii: Item ad feſtum Sancti Martini* 1 *petram uncti, &* 1 *petram ſepi: Item* 3. *bacon.* viz. 1 *ad feſtum Natalis Domini, &* 1 *ad capiend. quadrag. &* 1 *ad paſch. de carnibus ſuperſanatis. Item totum ex .... porcorum fr. ſanatorum. Item* 4 *tuniatas ſervis,* viz. 1 *tuniatam ad natal. Domini; & aliam ad capiend. quadrag. & tertiam ad paſch. & quartam ad feſtum Apoſtolorum Petri & Pauli de Celario Abbatis. Item quolibet menſe* 1 *esk. ſal. cujus ſumma per annum eſt,* 1 *quar.* 5 *esk. Item ſervens dictorum infirmorum comedit cum familia Abbatis quater per annum,* viz. *ad natal. Domini & ad Paſch. & ad feſtum S. Petri, & ad feſtum omnium Sanctorum.* The Monks having the Mannors of *Alwalton* and *Fletton* aſſigned them (as hath been ſaid) they cuſtomarily paid out of them unto the Abbot 16*s.* 6*d.* yearly, which Abbot *William* remitted unto them. He died in the fourth year of his government, and lieth buried in the South Iſle of the Church near the Quire.

Southorp Mannor.

The Spittle.

In his Library were theſe Books. *Inſtituta apparitata. Decreta apparitata. Apparatus Decretalium cum caſibus. Summa de vitiis. Summa de virtutibus. Summa Reynfridi. Pſalterium cum exequiis majorum. Statuta Weſtmonaſterii. Statuta Capituli General. Conſtitutiones extravagantes. Regula Sanctor. Baſil. & Bened. Carta Regum cum liber-*

libertatibus. Liber de arte prædicandi. Proceſſionarium. Miſſale in duobus Voluminibus. Duo Gradalia. Breviarium.

34. *GODEFRIDUS de Croyland*

Was a Monk, and the *Celerarius* of this Monaſtery, and upon the death of *William* elected Abbot, *Anno* 1299. which was the 27 of K. *Edw.* 1. It ſeems this *Godfrey* was much in King *Edwards* favour, for at his entrance into his Abbatical government, the King ſent him a fair ſilver Cup, gilt: And when the Treaſurer *Walter de Langton* demanded of *Godfrey* a thouſand Marks for his Confirmation, the King remitted it, and would not ſuffer any more than his Exchequer fees to be taken. In the firſt year it hapned that certain perſons were fled for ſanctuary into the Chappel of *Thomas Becket*, whither they were purſued, and, againſt the priviledge of the place, haled out from thence, and ſome bloud was ſhed, ſo that the Chappel for ſome time ſtood ſuſpended, and no ſervice therein to be performed: The Biſhop of *Lincoln* paſſing that cenſure upon it, until the perſons ſo taken away ſhould again be reſtored to the liberty of the place. At length the Biſhop ſends his abſolution, appointing that the Abbot, and ſome others with him ſhould with the ſprinkling of holy water, and ſinging of the Penitential Pſalms purge the ſaid Chappel, and ſo it ſhould return to its former uſe.

The ſame year being 1300. A marriage being intended betwixt the heirs of *Uſford*, and *Southorp*, King *Edward* ſuppoſing himſelf to be concerned therein, appointed Inquiſition to be made, whether the diſpoſal of that marriage belonged to him or the Abbot of *Peterburgh*, his Letters bearing date *February* 23. and the twenty ninth of his Reign: And it being upon the Inquiſition certified, that thoſe heirs, and their progenitors held their Lands of the Abby of *Peterburgh*, the right of diſpoſal of thoſe heirs did therefore belong to the Abbot, which the King underſtanding, deſiſted.

I find this Abbot *Godfrey* famous for worthy actions, that there was ſcarce his like, either before him, or after. In his third year, ſaith *Wittleſey* (who recounts the actions of every year, but I ſhall name only the principal) he entertained King *Edward* with his Queen, and their ſeveral retinues. Not long after came Prince *Edward* with his favourite *Peter Gaveſton* to *Peterburgh*, where Abbot *Godfrey* entertained them very nobly: the Abbot preſented the Prince with a rich Robe, and the Prince asked the Meſſenger if the Abbot had ſent one to his friend *Peter*; the Meſſenger anſwering, No, the Prince then would not accept his: the Meſſenger returning to the Abbot, certified him of the Princes refuſal, and the reaſon: whereupon another rich Robe was ſent to *Peter*, whoſe mediation the Meſſenger ſolicited for the Prince's

Prince's acceptance of his Robe alſo: whereupon *Peter* ſends to the Prince and bids the Meſſenger ſay, *Volo*, I will that thou receive the Abbots gift; which was done accordingly, and the Abbot had thanks returned to him.

A Market and Fair at *Northburgh.*

In his fourth year, the 32 of King *Edward*, *Galfridus de la Mare* then Lord of *Northburgh*, had procured from King *Edward* a Charter to hold a Market and Fair at *Northburgh*, but Abbot *Godfrey* conſidering how prejudicial the ſame would be to his Town of *Peterburgh*, compounded with *Galfridus*, who quitted his Charter to the Abbot of *Peterburgh*, and his Succeſſors for ever.

Wermington Church.

In his fifth year the Church of *Wermington* was made an Appropriation.

Gate-houſe.

Godfrey was alſo a great builder, adding much to his Monaſtery, but we cannot ſay which, for they are long ſince demoliſhed, only the great Gate-houſe over which was the Chamber called The Knights Chamber, is yet ſtanding, the Chamber only being lately tranſlated into another faſhion; about it were the Pictures of Knights upon the walls who held Lands of the Abby, and the very Rafters were adorned with Coats of Arms. *Godfrey* alſo purchaſed the Mannor of *Lullington*, or *Luddington* for 113*l.* 6*s.* 8*d.* of *Gregory* then Lord thereof, allowing him, above this ſumm, a *Corrody* in his Monaſtery, that is, maintenance during his life, for himſelf, two ſervants, and their horſes. He ſetled a yearly ſtipend of five pound upon the Chaplain of *Northolme*: And upon a certain number of Monks then reſiding at *Oxney*, he ſetled a weekly portion of Victuals, thirteen ſtone of Cheeſe, which they were to receive out of the Mannor of *Eye*, and every week from *May* 3. to *September* 13. three pounds and an half of Butter. He procured a Fair to be held at *Northolme* yearly on S. *Matthews* day, and a Weekly Market every Thurſday. He built the dwelling Houſe at *Burghberry*, and made the Dam commonly called Mill-Dam with a Water-Mill at the end thereof, which hath been in uſe in our memory. He built alſo, of his own free will, the Bridge now ſtanding over the River, and leading into the City, of which more in the next.

Luddington Mannor.

A Fair and Market at *Northolme. Vid. Chart.* in *App.*

Mill-dam.

The Bridge.

King *Edward* preparing for War with *Scotland*, ſent to Abbot *Godfrey* for contribution towards it, and the Abbot ſent him an hundred Marks. The King ſent the ſecond time to the Abbot for his Knights ſervice in horſe and arms, and the Abbot ſent the King ſixty Marks more. The King ſent the third time, and the Abbot ſent him 220*l.* The King ſent the fourth time for a ſupply of Carriages, and the Abbot ſatisfied that with 30*l.* The King ſent the fifth time to borrow four hundred Marks, which the Abbot alſo ſatisfied with the free gift of an hundred pounds.

About that time the King ſeized upon all the Lands of *Walter de Langton* his Treaſurer, and amongſt the reſt upon *Thorp Watervile* belonging to the Abbey of *Peterburgh*, which, by advice, and

and aſſiſtance of *John* of *Milton* the Abbots Seneſchal or Steward, was recovered by the Abbots paying to the Kings Exchequer for the ſame 50*l.* But *John* of *Milton* having taken the ſaid Mannor of the Abbot, and ſhortly after dying, the King gave that Mannor to Earl *Warren*, ſo that the Abbot was brought to a new compoſition of 120 Marks.

The King at that time impoſed 40*s.* upon every Knights-fee throughout the Realm, towards the marriage of *Elianor* his eldeſt daughter, and then Abbot *Godfrey* ſent the King 127*l.* Howbeit I find in another Regiſter, that the King ſent his Breves to the Sheriffs of *Northampton*, *Lincoln*, *Nottingham*, *Leiceſter*, *Warwick*, *Huntingdon*, and *Bedford*, that they ſhould not levy any ſuch moneys upon the Lands of the Abbot of *Peterburgh*: whereby it may ſeem that this 127*l.* was rather the Abbots free gift, than a tribute of duty; the Abbot ſtanding upon his exemption from ſuch demands, by the Charters of the Kings predeceſſors from the firſt foundation of his Abby. *Wittleſey. Regiſtrum Alæ fol. 76.*

Abbot *Godfrey* entertained the King the ſecond time, when, for duties to the King, and free gifts to his followers, the Abbot expended the ſumm of 1543*l.* 13*s.* 4*d.* He entertained alſo two Cardinals which were travelling towards *Scotland* to mediate for a peace betwixt King *Edward* and the *Scots*: And the Abbot preſented one of them called *Gaucelmus* with a *Pſalter* curiouſly written with golden Letters: And thoſe Cardinals in their return coming hither again, the Abbot preſented *Gaucelmus* with an embroidered Cope, of the value of 100 Marks: And the other Cardinal *Lucius de Aysk*, with a ſilver Cup gilt, and fifty Ells of Scarlet. So that the moneys expended by Abbot *Godfrey*, for Veſtments, and ornaments of the Church, for Lands purchaſed to his Abby, and for gifts to ſeveral perſons, amounted to the ſumm of 3646*l.* 4*s.* 3*d.*

Abbot *Godfrey* made him a Paſtoral Staff of Silver, gilt over, and in the head of it was the image of the Trinity; which is the firſt and laſt ſtaff that I find amongſt any of the Abbots. When he had governed his Abby the ſpace of twenty two years, he died, and lieth buried at the upper end of the Quire betwixt *William Genge*, and *John Deping*: The Braſs of his Monument was divorced from his Marble, in the year 1643. being his pourtraicture, and a ſmall inſcription in the Verge.

Whilſt he lived his Library conſiſted of theſe Books, *Duæ Bibliæ, una Gallice ſcripta. Avicenna. Inſtituta apparitata. Sextus liber Decretalium cum apparatu. Legenda Sanctorum. Summum bonum. Regula Sanctorum Benedicti & Baſilii, cum aliis rebus. Proceſſionarium. Breviarum in duobus voluminibus. Manuale cum exequiis mortuorum.*

Godfrey being dead, there came an extent from the King againſt the Lands of the Abby, and Barony of the Abbot, when a Jury

upon Oath returned them at this rate. The Abbot of *Peterburgh* received for Rent yearly at

	l.	*s.*	*d.*	
Caſtor	18	10	6	
Thorpe	15	1	6	*ob.*
Burghberry	64	9	4	
Glinton	23	6	1	
Witherington	20	9	4	
Walton	12	16	11	
Eyebury	24	5	0	
Oundle	43	11	0	
Aſton	15	16	11	
Wermington	52	13	4	*ob.*
Kettering	57	3	6	
Cottingham	19	4	11	
Stanwigg	16	7	10	*ob. q.*
Irtlingburgh	18	12	0	
Polebroke, *Okeſlow*, *Navesford*	14	6	8	
Tinwell	16	6	9	
Eſton	35	10	1	*ob. q.*
Collingham	34	4	5	*ob.*
Fiskerton	69	1	2	
Scotter	37	6	0	
Walcot	9	19	2	
Thurlby	7	1	8	
Stanford	2	0	0	
In all	621*l.* 16*s.* 3*d. ob.*			

Yet was not this the whole Demeſnes of the Abbot in thoſe times, for there were many other Mannors, and many Rents, and Lands, in, and about *Peterburgh*, and in ſeveral Counties, but theſe are all which *Wittleſey* hath recorded, and I have no leiſure to examine why there were no more returned. *Godfrey* being dead, *Anno* 1321. 12. *Cal. September* being the 15 year of King *Edw.* 2. the perſon thought fitteſt to ſucceed him, was

35. *ADAM de Boothbie*

Born there and was made a Monk in *Peterburgh*, where he alſo had the Office of *Subcelerarius*: Being choſen Abbot he repaired to the King then in the Iſle of *Tanet*, for his confirmation, which he obtained: And having alſo Epiſcopal confirmation, he repaired the ſecond time, to the King for his Temporalities, which were likewiſe confirmed unto him, paying the Fees, and other demands at that time due. His

His acts in the ſeveral years of his government are more punctually related by *Wittleſey*, than I intend to tranſcribe. In his firſt year, *Thomas* Earl of *Lancaſter* making War againſt the King, to wit King *Edw.2*. *Adam* aided the King with the ſumm of 133*l*. 6*s*. 8*d*. and towards the Kings expedition into *Scotland* with 200*l*. more. In his fourth year the Mannor of *Torpel*, and *Upton* came to the poſſeſſion of *Edmund* ſurnamed *Woodſtock*, half brother to King *Edward* the ſecond now reigning, and there ariſing great troubles betwixt the Earls Officers, and the Abbots Tenants, all was quieted by the Abbots becoming a Tenant to thoſe Lands, paying the yearly rent of 106*l*. 13*s*. 4*d*. In his ſeventh year which was the firſt of King *Edward* the third, there aroſe a great contention betwixt him and *John Bohun* Earl of *Hereford* and *Eſſex*, about the Son of *Galfridus de la Mare*, which *Galfridus* Lord of *Northburgh* died *Anno* 1327. holding three Knights-fees of the Abby of *Peterburgh*; and was buried at *Peterburgh* in S. *Maries Chappel* amongſt his Predeceſſors. And the ſaid *Galfridus* held alſo of the ſaid Earl of *Eſſex* Lands in the County of *Eſſex* by Knights-ſervice. He had three Wives, and his laſt Wife, by name *Margaret*, he put away, when ſhe was great with Child, at *Peterburgh*, where the Child being born, and baptized, was called by the name of his Father, *Galfridus*: this young *Galfridus* had two Siſters by his Fathers ſide, who charged him with being illegitimate, ſaying that *Margaret* his Mother was not their Fathers Wife, but his Concubine, ſo that he had no hereditary right to his Fathers Lands. Abbot *Adam* as guardian to the Child defended the Cauſe three years in the Conſiſtory at *Lincoln*, and in the Arches, conſtraining the Siſters to deſiſt. But afterwards, Queen *Philipp* (Wife to King *Edward* the third, Daughter of *William* Earl of *Henault*, whom *Roger* of *Northburgh* Biſhop of *Cheſter*, (ſo called by *Wittleſey*, though I cannot find any ſuch man elſewhere) the Kings Proxie, had, beyond Sea, eſpouſed for the King) coming to *Peterburgh* on *New-years-day*, and the ſaid Earl of *Eſſex* attending on her towards *York* (where King *Edward* then was, expecting her coming for the ſolemnization of Marriage, which was performed the 24 day of the ſaid Month of *January* 1327) the ſaid Earl demanded young *Galfridus* of the Abbot, and by threatnings, and violence gat poſſeſſion of him: Whereupon the Abbot purſued the Earl at the Law, the Earl on the other ſide accuſed the Abbot and his Convent of certain outrages upon his Mannor of *Plaiſic* in *Eſſex*; but this matter was compoſed by the Abbots giving the Earl 100*l*. and yet the Earl was ſtill poſſeſſed of *Galfridus*; keeping him at *Kimbauton* in the County of *Huntingdon*: The King ſent his *Breve* to the Sheriff to ſeize upon him, and to bring him to *York*, there to appear before the Judge, and to be awarded to his right Guardian. But at length the Earl without more ado (being conſcious of his ill act) freely reſtored

Regiſtrum Adæ in manu D. H.

Wittleſey.

the Child to the Abbot, and moreover languiſhing upon his Bed of ſickneſs, and drawing towards his end, he commanded his Executors to reſtore the 100*l.* to the Monaſtery of *Peterburgh*: And the Abbot married young *Galfridus* to the Daughter of *Galfridus Scroope*, then one of the Kings Chief Juſtices.

Regiſt. Ade. About this time the Sheriff of *Northampton* required aſſiſtance and contribution from the Abbot of *Peterburgh*, and his Tenants towards the Wall of *Northampton* Park, which was quieted by the Kings writing to the Sheriff from *York*, his Letters bearing date *February* 12. the ſecond of his Reign: wherein he certified the Sheriff, that by ancient Charters of Kings his Predeceſſors, the Abbot, and Convent of *Peterburgh* with all their Lands and Dominions ſhould be free from all works of Caſtles, Parks, Bridges, and Incloſures.

Regiſt. Ade. The ſame day there was Inquiſition made concerning the Bridge leading into *Peterburgh*, which being gone to decay, the queſtion was, Who ſhould repair it? for this there was a Jury empannelled, ſix of *Northampton-ſhire*, and ſix of *Huntingdon-ſhire*, who upon examination returned an *Ignoramus* after this manner: that there was none of right bound to repair, or ſuſtain the Bridge, ſeeing none had done it in former time: for there was no Bridge there until *Godfrey* Abbot of *Burgh*, of his own good will, in the fourth year of King *Edward* Father to King *Edward* that now is, erected the ſaid Bridge, and himſelf kept it in repair ſo long as he lived: But the King and Queen coming to *Peterburgh*, the preſent Abbot *Adam* repaired the ſaid Bridge for their paſſage, although he was not bound thereunto: to this the Jurors ſet their ſeveral Seals. At this entertainment of the King, Queen, and *John* of *Eltham* the Kings Brother, beſides diet of meat and drink, the Abbot in gifts, Jewels *(Jocalibus)* and preſents, expended in ready mony the ſumm of 487*l.* 6*s.* 5*d.* And for his Confirmation, 50*l.* 13*s.* 4*d.* more. At other times alſo Abbot *Adam* was very free of his Purſe, giving the King towards an expedition into *Scotland* 100*l.* and to the Queen 20*l.* Attending upon the King at *Oundle*, and *Stanford* he expended 34*l.* 7*s.* 4*d.* with many other ſumms when the King or Queen came near his Monaſtery to *Walmiſford*, *Bourn*, or *Croyland*: And the ſecond time giving entertainment to the King and Queen at his Monaſtery of *Peterburgh*, beſides other things, he expended 327*l.* 15*s.* And after this, Prince *Edward*, the Kings eldeſt Son, with his two Siſters, and their Servants came and ſtaied at *Peterburgh* eight weeks, which coſt not the Abbot nothing.

King and Q. at *Peterburgh.*

King and Q. at *Peterburgh.*

Wittleſey. In the time of this Abbot there was an Indictment at *Northampton* againſt a ſtoppage of the Water at *Upwell*, ſo that the River of *Nen* could not have its courſe towards *Lynn*, whereby the Counties of *Northampton*, *Lincoln*, *Bedford*, *Huntingdon*, and *Cambridge*, were much endamaged: The Abbot of *Peterburgh* laboured

red hard to get the drain ſcowred, and at length procured a Decree from *Galfridus Scroop* the Kings Chief Juſtice for clearing the paſſage, the Abbots of *Ramſey*, *Thorney*, and *Croyland* joyning with him, this coſt the Abbot of *Peterburgh* 63*l.* 11*s.* 1*d.*

In Abbot *Adams* time there happened a fray in the Chappel at *Oxney*, and blood being ſhed therein, the Chappel was polluted, and ſtood ſuſpended from its priviledge of Divine Service: The Biſhop of *Lincoln* being then otherwiſe employed, could not attend to reconcile it, but gave his conſent that any other Biſhop might: whereupon Abbot *Adam* wrote to the Biſhop of *Carlile*, intreating him, that, as he returned from the Parliament towards his Mannor of *Horncaſtle*, he would come, and reconcile the ſaid Chappel. And as Abbot *Adam* had been free towards the King, ſo was the King to him, confirming his Poſſeſſions, and Priviledges, particularly by Charter, the tenth of his huntings throughout *Northamptonſhire*, that whoſoever hunted any game throughout this County, for the Kings uſe, or by his authority, was reſponſible to the Abbot of *Peterburgh* for the tenth thereof, which were granted, and confirmed long before by his Predeceſſors, King *Richard* 1. and *W. Rufus*. And King *Henry* 3. and King *Edward* 1. did both of them command by their expreſs Warrant to the Foreſter that the Abbot of *Peterburgh* ſhould have five Bucks in acknowledgment thereof.

Regiſtr. Ade, fol. 41.

Tenth of huntings.

What this Abbot was for Learning, and Ability in his Function, let the Reader conjecture by his Library, which *Wittleſey* ſets down. *Decretales. Sermones Johannis de Abbevile. Media pars Miſſal. Breviarium. Manuale. Liber Chartarum. Actus Apoſtolorum & Epiſtolæ Canonicæ & Apocalypſis. Gerardus ſuper Pſalterium. Summa ſummarum. Diurnale. Dicta Senecæ cum* 36 *tractatibus contentis in eodem volumine.* Theſe were his Books, ſet down by *Wittleſey*, which agrees with another ancient Catalogue that I have by me.

Adam in the beginning of his eighteenth year, died, being the year of our Lord, 1338. and the 12 of King *Edward* 3. On the fourth day of *December* following he was honourably interred, the Abbot of *Ramſey* performing his funeral ſervice, and making a Sermon. He was buried betwixt the Quire, and the great Altar, a fair Marble Stone being laid over him, with ſome Braſs upon it, which was taken away in the late demolition of Monuments. The Epitaph written about it was this:

Clauſtri prælatus hujus cubat hic vocitatus
Adam qui natus erat a Boothby nece ſtratus
Vir caſtus, juſtus, omni virtute robuſtus.

.....

M *ſemel*, x *trina*, *ter*, *& ſex*, i *quoq; bina.*
Pars donetur ei celeſtis nunc requiei.

Preſently

Preſently after his death was the Seal of the Monaſtery broken, and care was taken for the Kings conſent to a new election: But before we name the Succeſſor, we ſhall preſent the Reader with a bill of *Adams* funeral expences, which I ſhall give in Latine, as I find it in *Wittleſey*, If the Reader be but a good Deipnoſophiſt he may conſtrue the meaning of ſome words better than I can.

In cera	250li
De frumento pro diſtributionibus pauperum	45 *quarters.*
De allecibus pro eiſdem	1000. *culibet* 6.
In pane pro die ſepulturæ, frumenti	20 *quarters*
Braſii pro cerviſia	40 *quarters*
In vino	1 *dolium*, 1 *pipam*
In allecibus pro die ſepulturæ	8500
De Lupis aquaticis groſſis	100
De Cod-lingis	12 *Sem.*
De Haddok	1 *Sem.*
De Spar-lingis	1 *Sem.*
De Salmon.	24
De Milvellis	120
De Dogdrout	100
De Plaiſ	10 *Sem.*
De Congris	1
De Wilkis	5 *Sek.*
De groſſis anguillis	5 *eſtik.*
De minutis anguillis	70 *eſtik.*
De Sturgeon	1 *Barrel.*
De Lintea tela pro nappis menſarum, & pro naperouns	200 *Ulnæ.*
De Platellis, & diverſis garnitis	1400
De Trowes	12
Bollis	4
De ciphis de ligno pro vino & cerviſia	
In ollis luteis pro vino, & cerviſia	300
De Corbellis.	5

Abbot *Adam* being interred, and the turmoil of his funeral paſt, the thoughts of the Monks returned to continue the ſucceſſion in

36. *HENRICUS de Morcot,*

A wiſe, and diſcreet man: Being elected Abbot, he was according to the cuſtome (though this be the firſt mention that I find thereof) carried on ſhoulders with a *Te Deum*, to the great Altar, and from thence to the Pulpit, where the Prior publiſhed his Election. Then *Henry* took his journey towards *London*, but the King being then at *Antwerp*, *Henry*'s Election was confirmed by thoſe

thoſe whom he left in Authority, with whom Abbot *Henry* compounded for his Mannors, and Lands, for the ſumm of 200*l.* the Queens mony excepted, and the reſervation to the King of the Knights-fees, and the advowſons of the livings of the Monaſtery, during the vacany. And ſo *Henry* returned towards *Peterburgh*: and although he might have returned to ſome of his own Mannors, yet with the Abbot of *Thorneys* leave, he ſtayed at *Stanground* the ſpace of three weeks. In the mean time *Simon* of *Iſlepe* Vicar general to the Biſhop of *Lincoln* (the Biſhop being then out of the Kingdom) publiſhed in the Church of *Peterburgh*, that, if any perſons could object any thing againſt *Henry*, or the form of his Election, they ſhould appear ſuch a day in the Church of S. *James* in *Thrapſtone*, and ſignify the ſame, where, becauſe none appeared, the ſaid *Simon* ratified the Election, and granted his Letter to any Biſhop to confer his benediction upon this new Elect, at any place within, or without the Dioceſs of *Lincoln*, which was performed by the Biſhop of *Ely*, the Lord Chancellor, in his Chappel, at his houſe in *Holbourn*. Then did the Chancellor direct his Letters to the Convent, and Tenants of the Church of *Peterburgh* for their obedience to this their Abbot, and alſo to *William Truſſell* the Kings Eſchaetor beyond *Trent*, not to meddle with any Lands belonging to the Church of *Peterburgh*. Abbot *Henry* being returned, ſtaid a while at his Mannor of *Eye*, and ſhortly after came to *Peterburgh*, and was inſtalled, the ſeventh of the Ides of *Feb. Anno* 1338. which was the twelfth year of K. *Edward* 3.

Here *Walter* of *Wittleſey* leaves me, who hitherto hath been a good guide to our ſtory, wherein further our progreſs muſt be aſſiſted by ſuch other Records, and Rolls, as we light of. When Abbot *Henry* had governed this Church about 15. years, he died, *Anno* 1353, which was the 27 of King *Edward* 3. His Library conſiſted of theſe Books, viz. *Parva Biblia. Decreta. Decretale. Apparatus ſexti Libri Decretalium. Liber qui vocatur Innocentius. Hoſtienſis in ſumma. Breviarium. Antiphonarium cum Pſalterio. Proceſſionarium. Item Decretale. Catholicon.*

He had a ſharp, and long conteſt with Sir *Nicolas de Ry*, and the Abbot of *Swineſtead*, for Lands recovered from the Sea to his Mannor of *Gosberchirch* in *Lincolnſhire*, the ſtory whereof Mr. *Dugdale* hath ſet down at large, from a *Peterburgh* Manuſcript, *Hiſt. of Imb. and Draining*, page 235.

Henry being dead, was buried betwixt the Quire, and the great Altar, near unto his Predeceſſor *Adam*. His grave being in the year 1648. *Jan.* 11. opened to receive the body of *John Towers* late Lord Biſhop of this place, there was found a Seal of Lead (the inſtrument wholly conſumed) having on the one ſide theſe Letters thus inſcribed S P A S P E over their ſeveral Effigies, on the reverſe *Clemens* P P vi. 'Tis probable that the inſtrument was ſome

ſome indulgence gotten at the Jubilee, which was but three years before.

I muſt not here paſs by a miſtake of *Pitſeus*, who, in his book of *Engliſh* Writers, pag. 448. makes mention of one *Johannes Petroburgenſis*, who, as he ſaith, was firſt a Monk, and afterwards Abbot of *Peterburgh*, and lived about the year 1340. that he was a very learned man, and wrote *Annales Anglorum*, which he might do; But for his being Abbot here at this time, ſure I am, there was none ſuch. And *Poſſevine* in his *Apparatus* making mention of one *Johannes Burgenſis*, who wrote ſuch a Book, ſaith, that he lived *Anno* 1200. but is not able to diſtinguiſh betwixt this and an other *John* mentioned in the life of *Henry* of *Overton*, although *Pitſeus* makes them two diſtinct *Johns*. *Voſſius* contradicts *Poſſevine* concerning the time of this ſuppoſed *John*, but neither doth he agree with our account. *Henry* being dead there ſucceeded

37. *ROBERTUS Ramſey.*

And all that we can ſay of him is, that he ſucceeded *Henry*, and was Abbot here the ſpace of 8 years: and that theſe books were the materials of his ſtudy. *Prima pars, & 2 Hoſtienſis in Decreta in* 2. Vol. *Hoſtienſis in Summa. Speculum judiciale. Decretale. Derivationes Hugutionis. Prima pars & 2 Hoſtienſis in Decreta.* His next Succeſſor was

38. *HENRICUS de Overton*

Who was made Abbot *Anno* 1361. or as ſome ſay a year after, being the 36 of King *Edward* 3. No memorable act of his is extant upon any Record that I have ſeen; Only that he inſtituted a yearly ſolemnity for the Soul of *William Courtney* Archbiſhop of *Canterbury*, of *Mary Courtney* his Mother, and of *Hugh Courtney* her Husband Earl of *Devon*, and for the Souls of the Brethren, and Siſters of the ſaid Archbiſhop: And likewiſe for the Souls of the Abbots of *Peterburgh* his Predeceſſors, and Succeſſors. For which annual ſolemnity, he appointed, by his Charter, bearing date 1390 the ſumm of 15*l.* out of the Mannor of *Thulby*, and ſome other Lands. But why Abbot *Henry* ſhould have the houſe of *Courtney* in ſo high eſteem, I find not.

Hen. de Pighteſſ.

In his time great Commotions were raiſed againſt the Church in ſeveral places, which as *Richardus Knighton*, Canon of *Leiceſter*, relates, in the year 1381. reached to the Church of *Peterburgh*, where the Countreymen, and Tenants aroſe againſt the Abby, with intention to have deſtroyed it; but by the hand of God, they were prevented. What the cauſe of theſe commotions was, or the manner of their pacification, as yet I do not find.

Abbot

About this time flouriſhed a very learned man, one *Johannes de Burgo*, who wrote certain Books, Of the Sacraments, and a Book known to this day by the name of *Pupilla oculi*. He was Paſtor of the Church of *Collingham* in the County of *Nottingham*, then belonging to the Monaſtey of *Peterburgh*: Afterwards he was choſen Chancellor of the Univerſity of *Cambridg*, which at length he relinquiſhed, and returned to *Collingham* where he died *Anno* 1386. as *Pitſeus*, and others write. Page 542.

Henry was Abbot here 29 years compleat, and died in his thirtieth year *Anno* 1391. which might be the 14, or 15 of King *Richard* 2.

His Library was but ſmall, only theſe Books. *Decretale. Johannes de Deo. Breviarium novum. Catholicon. Breviarum in two* Vol. *Innocentius. Liber de vita, & moribus Tartarorum.*

Henry being dead there ſucceeded

39. *NICOLAUS*,

Whom *H.* of *Pightesly* ſirnames *Elmſtow*. Being made Abbot 1391. he continued ſo the ſpace of five years. I have little to ſay of him, only I find in the accompt of his *Celerarius* for his ſecond year of his being Abbot, wherein the daily expences of his Table are recorded, that his proviſion for that year, (all entertainments of ſtrangers being alſo conſidered) amounted to no more then 79*l.* 0*s.* 11*d.*

His Library had in it theſe Books. *Digeſtum vetus. Digeſtum novum. Codex Juſtiniani. Liber azonis. Raymundus. Liber Pœnitentiale. Parvum volumen. Digeſtum infortiatum. Inſtituta. Quaterna de lege. Unus lib. de ſiſica. Alius Liber de lege. Pſalterium pulchrum. Pſalterium Latine & Gallice ſcriptum.* Now although the private Libraries of theſe Abbots were thus ſmall, yet was there a publick Library for the whole Monaſtery ſtored with above 1700 Books, or Tractates, as by an antient Matriculary of that Library may appear in an Appendix to this our ſtory.

Nicolas dying in his 5. year 1396. the 19. or 20. of 2 King *Rich.* 2. there came in his place

40. *WILLIHELMUS GENGE*,

Who was the firſt mitred Abbot of *Peterburgh*, and continued in his Government here the ſpace of 12 years, both which, his Epitath will demonſtrate. He was buried betwixt the Quire, and high Altar: the braſs of his Monument participating of the ſame fate with the reſt in the late devaſting, or deveſting of Monuments *Anno* 1643. His Epitaph muſt now live in paper, and it was this.

Prudens prælatus Wilhelmus Genge vocitatus,
Primus mitratus Abbas, jacet hic tumulatus.
Summe vivebat, elauſtrum ſummeq; regebat,
Mundum ſpernebat, quæ fecerat, illa docebat.
Vixerat ornatus virtutibus, immaculatus,
Tunſus, quadratus, tentatus, & igne probatus.
Annis biſſenis Burgum rexit bene plenis.
Ut careat pœnis precibus potiamur amœnis.

41. *JOHANNES DEEPING*

Was made Abbot in the year 1408. being the 10 of King *Henry* 4. When he had been Abbot the ſpace of 30 years, he reſigned his place, accepting of a *Corrodie* for his life, which was but one year more. He lieth buried at the upper end of the Quire at the left hand of his predeceſſors *Godfrey* of *Croyland*, and *William Genge*. The braſs of his Monument fared as other Monuments did in the year 1643. the Inſcription was this. *Orate pro anima Johannis Deeping quondam Abbatis hujus Monaſterii, qui obiit 5 die Decembris* 1439.

42. *RICHARDUS ASHTON*

Was, upon the reſignation of *John*, made Abbot 1438. the 17 year of King *Henry 6.* and continued therein about 33 years. Throughout the whole ſucceſſion of the former Abbots, I find but ſmall, or no diſcovery what order the Monks of *Peterburgh* were of, or under what rule they lived (ſaving the forementioned in *Johannes de Caleto*) but in the time of this *Richard* enough is delivered by *Roger Bird* his Regiſter, telling us that they were Benedictine Monks or Monks of the black Order, and lived under that rule: but when this rule was firſt received here, I cannot poſitively ſay, though probably it was from the beginning. In the time of this *Richard* ſtrict inquiſition began to be made into Diſcipline, how the Monks of this Order obſerved the rules of their Founder, for which purpoſe, the Biſhop of *Lincoln* ſometimes viſited the Abby of *Peterburgh*, and ſometimes the Abbots of this Order viſited one anothers Monaſteries according to articles agreed upon in their General Chapter, which was commonly held at *Northampton*. As the Abbot of *Eyneſham* in *Oxfordſhire* ſent his ſummons to the Abbot of *Peterburgh*, *Johannes permiſſione divina Abbas Mon. de Eyneſham, Ordinis Sancti Benedicti Lincoln. Dioc. ad viſitanda omnia, & ſingula Monaſteria nigrorum monachorum dicti Lincoln. Dioceſ. In Capitulo generali ejuſdem Ordinis apud Northampton*, &c. And ſo the Abbots of *Peterburgh*, *Bardney*, *Thorney*,

Thorney, *Ramſey*, *Trinity* Monaſtery in *Norwich*, the Priory of S. *Ethelreda* in *Ely*, did mutually viſit each other, as occaſion ſerved.

Many Corrodies were granted by this Abbot *Richard*, but the Abby for diet got their Lands, or other Benevolences: Two were remarkable: the firſt of *John Delaber* Biſhop of S. *Davids*, who was much affected towards this Monaſtery, and for beſtowing upon them his Mitre, Croſs, Dalmaticks, Sandals, Sabbatines, Gloves, and Maſs Book, he received a Corrody, which he might take at his own choice, either at *Peterburgh*, or at the Abbots Mannor of *Eyebury*, with a yearly penſion of 32*l.* to be received during his life out of the Abbots Mannor of *Kettering*, in conſideration of a great ſumm of Money which the Abby had borrowed of him, and he forgave it. *Bird* Fol. 45.

The other Corrody was to *Alice Garton*, Widow, which I thought fit to mention, in regard the pavement of the Church doth ſtill retain the memory of her, and her family, which lieth buried in the Body of the Church, over againſt the Cloiſter door. *Bird* Fol. 63.

On the firſt ſtone are engraven theſe verſes.

Hic duo ſunt nati Thomæ Garton tumulati,
Thomas quinquennis fuit, Agnes feretriennis.

On the ſecond, theſe.

Corpus ſub Lapide Thomæ Garton jacet arte,
Conjugis Aliciæq; ſuæ dextra ſibi parte:
Quorum nunc animæ cœleſti luce requieſcant.

This *Tho. Garton* beautified ſome of the Windows in the *Weſtern* Cloiſter with painted glaſs.

On the third, theſe.

Conjugis Aliciæ Thomæ Garton miſerere,
O pater egregie, quiat tecum reſidere:
Mantello teſte viduali vixit honeſte.

In the 2 year of this Abbot *Richard* 1439. King *Henry* 6 by his Charter bearing date *July* 14 and the 17 of his Reign, granted to the Abbot, and Convent of *Peterburgh* the keeping of a Fair for three days, *viz.* on S. *Matthew*'s day, the day before, and the day after, and that they ſhould hold the ſaid Fair as well in *Huntingdonſhire*, as *Northamptonſhire*: which Fair is now commonly known by the name of *Brigge* Fair. And in regard that a Fair was formerly granted to be kept the ſame day at *Northolm* in the time of Abbot *Godfrey*, as hath been ſaid, 'tis probable that the Fair there, *Brigge* Fair. *Vid. Chartam in App.*

there, either by reaſon of diſcontinuance, or ſome other inconvenience, was ſetled here at *Peterburgh*.

This Abbot *Richard* was ſummoned to ſit in Parliament at *Weſtminſter*, and being unable to undertake ſuch a journey, he delegated *William Treſham*, and *John Kirkby* Clerk of the Parliament, to ſit in his place, and to act for him, and in his name, as if himſelf were preſent, as appeareth by his Letter to the King, dated *Febr.* 12. 1444.

Bird Fol. 14.

He was ſummoned again to a Parliament at *Coventry*, where he took the Oath of Allegiance to King *Henry* in manner and form as followeth.

Bird Fol. 49.

I Richard Aſhton *Th'abbot of* Peterburgh *knowledge you moſt high, and mighty and moſt Cryſten Prince King* Henry *the Sixth, to be my moſt redoubted Severayn Lord, and rightwesſly by ſucceſſion born to Reign upon me, and all your lege People. Whereupon y voluntarily without cohertion promitte, and obliſh me by the Faith, and Trouth that y owe unto God, and by the Faith, and Trouth, and ligeance that y owe unto you my moſt redoubted Soveraign Lord, that I ſhall be without eny variance, True, Faithful, humble, and obeyſaunt Subjet, and Liegeman unto you my moſt redoubted Soveraign Lord, And that y ſhall be unto my lifes end, at all times, and places, redy, and attending in my moſt harty wiſe, and maner, as eny Liegeman oweth to be unto his Soveraign Lord, putting me in my true, undelayed Devoir to do all that that may be unto the wele, and ſuerty of your moſt Royal Perſon, of your moſt noble Eſtate. And the way conſervation and continuance of your moſt high Autority, prehemincnce, and Prerogatyf, to the wele, ſuerte, and preſerving of the Perſon, of the moſt high, and benigne Prynceſſe* Margaret *the Queen my Soveraign Lady, and of her moſt noble Eſtate, ſhe being your wife, And alſo to the wele, ſuerte, and honour of the Perſon of the right high and mighty Prince* Edward *my right redoubted Lord, the Prince your firſt begotten Sonn, And of the right high, and noble Eſtate of the ſame, And faithfully, truly, and obeyſantly in my moſt humble wiſe, and Maner, Honour, ſerve, obey, and bear mind Allegeance unto my moſt redoubted Soveraign Lord during your lyfe wich God Fadir of mercy, for my moſt ſingular recomfort, preſerve, long in proſperity to endure: And if God of his infinite power take you from this tranſitory life, me bering lif here in this World, that than y ſhall accept my ſaid redoubted Lord the Prince* Edward *your ſaid firſt begotten Sonn for my Soveraign Lord, and bere my trouth, Feith, and Legiaunce unto him, as my natural born Soveraign Lord. And aftre him unto his Succeſſion of his Body lawfully begotten, And in defaute of his Succeſſion, wiche God deffend, unto eny other ſucceſſion of your Body lawfully commyng, And that y ſhall never at eny time, for*

eny

eny manner, occaſyon, colour, affinite, or cauſe, conſent, gyf aide, aſſiſtance, or favour, or agree to eny thing, that y may underſtond, or know, by eny meane that may be prejudicial, or contrary to the premiſſes, or eny of theym, but that y ſhall as ſoon as y may ſo have knowlege, put me in my dewe undelayed devoir in my moſt hearty, and effectuous wyſe and manner, without colour, or fayntiſe, with my body, goods, myght, power, counſell, and advertiſement to reſiſt, withſtond, and ſubdue all theym that would in eny wyſe preſume to do contrary to the premiſſes, or eny of them. So God me help, and thoſe holy Evangeliſts. In witneſs whereof y ſet to theſe preſents my Seal, and my Sign Manuel.

After that *Richard* had been Abbot here about thirty three years, he ſurrendred his Government into the hands of the Biſhop of *Lincoln*, *June* 27. 1471. which being certified to the King then *Edward* 4. and in the 11 year of his Reign, upon the Convents Petition for a new Election, the perſon thought fitteſt to ſucceed was

43. *WILLIHELMUS RAMSET,*

Being a Monk of this Monaſtery, out of that good repute which the whole Convent had of him, was choſen to ſucceed *Richard Aſhton*. He contributed with *John Maldon* towards the brazen Standard, with a diſplayed Eagle on the top, which is ſtill extant in this Church, and ſerveth for the Bible to lie upon for the Reading of the Leſſons. On one of the knops is this Diſtich.

John Maldon Prior, & Willelmus de Ramiſeya
Hæc tibi lectrina dant Petre metallica bina.

The Election of this *William* is ſo punctually ſet down by *Roger Bird* (who calleth himſelf the Abbots Chaplain) that becauſe it will make for the underſtanding of the Officers of the Monaſtery in thoſe times, I ſhall give it in the Authors own words. Fol. 70.

In quo quidem termino videlicet xxvii die Julii ſupra ſcripta hora Capitulari, celebrata primitus, & ſolempniter prout decuit ad magnum altare in Eccleſia Conventuali Monaſterii noſtri antedicti Miſſa de Sancto Spiritu, pulſataque campana more ſolito & conſueto convenerunt & de facto capitulariter pariter & communiter ob hoc & ad hoc congregati fuerunt in dicta domo noſtra capitulari omnes qui voluerunt potuerunt & debuerunt hujuſmodi electioni futuri Abbatis noſtri commode intereſſe videlicet: Ego dompnus Johannes Maldon Prior & præſidens prædictus, Johannes York magnus Senn. in firmaria, Willielmus Walmesford Senn. in firmaria, Willielmus Burgh, Robertus Lydington, Robertus Notyngham Sub-Prior, Johannes Pycheley gardianus de Oxney, Richardus Oxford Subeleemoſinarius, Johannes Burgh Præcentor, Willielmus Spalding Infirmarius, Henricus Lynne ſufficienter

enter licentiatus ad peregrinandum comperuit per Willielmum Burgh confratrem ſuum nomine procuratoris, qui quidem Willielmus Burgh onus procuratorii hujuſmodi in ſe ad omnem juris effectum acceptavit & admiſit, cujus tenor inferius deſcribitur, Johannes Nall Celerarius, Johannes Hill tertius Prior clauſtralis, Johannes Baſton Camerarius, Nicolaus Overton Magiſter operis & Pitenciarius Johannes Glynton Sacriſta, Willielmus Bury quartus Prior clauſtralis, Willielmus Ramſey Receptor & Seneſcallus, Robert Burgh ſcolaris, Johannes Croyland ſenior Refectarius, Johannes Rypon magnus Eleemoſinarius, Thomas Burgh hoſtilarius, Johannes Morys, Johannes Gent ſcolaris, Edmundus Lynne, Georgius Burgh Subſacriſta, Johannes Tylly, Thomas London cuſtos crucis, Gilbertus Holbeth, Johannes Lincoln, Thomas Pynchebek, Willielmus Newark, Johannes Croyland ſcolaris Richardus Multon Capellanus Prioris Willielmus Holbech Galfridus Lynne & Willielmus Shelford Monachi dicti Monaſterii ordinem & regulam ſancti Benedicti in eodem expreſſe profeſſi & in ſacris ordinibus conſtituti conventum dicti Monaſterii ſic facientes ac jus & voces in hujuſmodi electione ſolum habentes prout in & de facto tunc convenimus & capitulariter tunc congregati fuimus cum non eſſent aliqui abſentes neque fuit eſſet neque ſit plures monachi neque fratres aut alii vel alius jus aut vocem in hujuſmodi electione habentes vel habens propoſitoque verbo Dei per confratrem noſtrum Willielmum Burgh ſequentem hoc thema, Unde quaram conſolatorem tibi Et deinde invocata ſtatim ſpiritus ſancti gratia per ſolempnem decantationem ympni. Veni Creator ſpritus cum verſiculo Emitte ſpiritum tuum & oratione Deus qui corda, &c. *Factis etiam vice nomine & mandato noſtris per Willielm. Reſt. Mandatarium noſtrum ſufficienter in ea parte conſtitutum publicis Proclamationibus in valvis & hoſtio domus capitularis noſtri quod omnes prætendentes,* &c.

By this Chapter, and after this manner was *William Ramſey* choſen to ſucceed *Richard Aſhton*, and was inſtalled Abbot *Auguſt* 1. 1471. being the eleventh year of K. *Edw.* the fourth. And although the precedent vacancy was but ſhort, yet the Treaſurer of the Exchequer demanded 40*l.* for compoſition for his Temporalties, but the Kings Letter to the Treaſurer took off that demand: And the Archdeacon claiming his Palfrey for his Inſtallation Fee, the Popes Letter took off that alſo.

Bird fol. 117. *& Rotulo privato.*

Abbot *William* in his ninth year, *Anno* 1480. having committed an overſight in releaſing a Felon, who having ſtollen a piece of Cloth at *Ketering*, and ſome other things, was for that Felony committed to the Goal at *Peterburgh*, where the Felon ſecretly bribed Abbot *William* with forty ſhillings, and he quietly diſmiſſed him: for which diſmiſſion Abbot *William* himſelf was indicted at the Seſſions before *John Catesby*, and *Guido Walſton*, Juſtices of the Peace, and being found guilty, was forced to put in ſecurity of ſix ſufficient men, for his good Behaviour.

In

In his tenth year 1481. The Church of *Oundle* was made an Appropriation. And *Anno* 1486. The Church of *Bringhurſt* in the County of *Leiceſter*.

Oundle Church appropriated.

Bringhurſt appropriated.

This *William* found oppoſition from ſome of his Tenants, they of the Mannor of *Bellaſiſe* making inſurrection, to the number of one hundred, from thence and the adjacent parts, throwing in Hedges, and Ditches, returning with Bagpipe, and great jollity for what they had done. The Abbot complained hereof, but what was the iſſue, the Informer tells not.

William having been Abbot here about twenty five years, died, and lieth interred at the upper end of the body of the Church, under a fair Marble, which of late was plentifully adorned with Braſs, but diſrobed thereof with the reſt. About the Stone went a verge of Braſs, containing this Epitaph.

Abbas Burgenſis Will'elmus ut hic tumulatus,
Ramiſey natus, prælatus jam nece ſtratus.
En qui protruſis rodendus vermibus inſtat
Vir prudens, juſtus, pius, omnibus & honorandus,
Caſtus, benignus, omni virtute decorus,
Corde ſuo ſtatuit nunquam offendere Chriſtum,
Caſtigans rigidos, tractans pietate modeſtos,
Debita perſolvi, & diruta multa novari.
Præſtet plena ſuis ſtipendia jam cenobitis,
Et propter miſſas celebrandas cotidianas
Ipſe Monaſterio ſemper ſervabat honorem.
Pax donetur ei .....

44. *ROBERTUS KIRTON,*

Formerly a Monk of this Monaſtery, had his Commendatory Letters from *William Ramſey* to *Thomas* Biſhop of *Lincoln*, to be made Prieſt, thoſe Letters bearing date *March* 3. 1473. This *Robert* ſucceeded *William Ramſey*, and was made Abbot *Anno* 1496.

Bird fol. 78.

In his fourth year, *viz.* 1499. the Church of *North-Collingham* was made an Appropriation. In his nineteenth year, which was *Anno* 1515. on *July* 8. *William* then Biſhop of *Lincoln*, Viſited this Monaſtery, In which Viſitation many things out of order were complained of and rectified; amongſt which, theſe are the moſt remarkable. That one *John Walpool* a Monk, was Seditious amongſt his Brethren: that he had ſtollen out of S. *Oſwalds* ſhrine certain Jewels, and what he could elſewhere lay his hands on, and given them to Women in the Town. That one *Reginald Bray* (what he was I know not, but he is called *Dominus*) ſhould have a due proportion of Diet, for number of Diſhes. That the Monks haunted a Tavern near the Monaſtery, and gave themſelves

North-Collingham appropriated. *Regiſtrum Lincoln.*

ſelves to ſinging and dancing in the Dormitory till 10 or 11 a Clock at Night to the trouble of the reſt. That at the Celebration of the Funeral of the late *William* Abbot of the Monaſtery, there was withholden from every Prieſt 6*s.* 8*d.* and from every Monk 3*s.* 4*d.* which was uſed to be given at ſuch times. This *Robert Kirton* had great contention with his Tenants in *Peterburgh* about Paſturage, in the Fenn called *Burgh*, a little Fenn adjoyning to the Monaſtery; which, as the Inhabitants alledged, the Abbot had overcharged with 1500 Sheep in two flocks: complaining alſo to the King, then *Hen.* 8. that he had ſuffered thirty Tenements in the ſtreet called *Boongate-ſtreet* to fall to utter decay, and then emparked the ſame ground, and made it a place for his own Deer. But notwithſtanding theſe conteſts, Abbot *Robert* forgat not to enlarge, and beautifie the buildings of his Monaſtery; for he built that goodly building at the Eaſt end of the Church, now commonly known by the name of The New Building wherein he placed three Altars, oppoſite to three pair of Stairs deſcending from the back of the great Altar: The places of thoſe Altars are yet diſcernable, though their uſe be not known. He built a Chamber in his dwelling Houſe, calling it Heaven-gate-Chamber, which is extant, and retaineth its name to this day. He made in his great Hall that goodly Bow window overlooking the Cloyſter, the memory whereof is freſh to this preſent age. He ſet up in the Church the *Crucifixerium* or Rood-loft, now ſtanding at the entrance into the Quire, though placed ſomething lower than it was at its firſt erection. He ſet up the Gate leading to the Deanry which is yet ſtanding, and retaineth the memory of the Builder, in his Hieroglyphick of a Croſier, with the letter R, and a Church or Kirk placed upon a Tun; which muſt be conſtrued with the alluſion thus, Abbot *Robert Kirk-Tun*, and ſo *Kirton*. He beautified the Chappel of S. *Mary*, or The Ladies Chappel with pictures, and gilded work, much of which was lately extant. He maintained a long ſuit in Law againſt *Margaret* Counteſs of *Richmond* and *Darby*, about Knights-ſervice for Lands in *Torpell*, *Thorpe*, *Watervile*, and *Achirch*, wherein at laſt he prevailed. I know not whether I have done well or ill, in declaring the acts of this *Robert*; but this muſt be according to the capacity of the Reader, for I find Abbot *Robert* thus pleading for himſelf. *Legitur in hiſtoria ſcholaſtica, quod Antipater Idumæus M. Herodis pater in quodam prælio in ſervitio Imperatoris multis vulneribus confoſſus eſt, qui tandem accuſatus, & rejectis veſtibus, dixit. Ego nolo me, Domine Imperator, excuſare apud te, ſed iſta vulnera quæ ſuſcepi pro te, loquantur pro me, ſi ego diligo te: Sic iſta parva prædicta loquantur pro me, ſi aliqua feci digna Deo laude. Si interrogaretur, utrum hæc manifeſtari, vel celari debent, nec carnalibus, & incredulis ſunt revelanda, nec devotis, prudentibus, & vere fidelibus ſunt abſcondenda.*

The Park.

New buildings.

Heaven-gate Chamber.

And

And when he had been Abbot about thirty two years, he was buried in the ſaid Chappel. His Monument was in the year 1651. levelled with the ground, above which it was erected ſome four foot, and placed upon an hollow Arch where his body lay, and at the head thereof was a fair Stone lying even with the pavement, which covered a pair of ſtairs going down into the Sepulchre. There let him reſt (if I may ſay he reſted) till we paſs to his Succeſſor the laſt of all the Abbots.

45. *JOHN CHAMBERS*

Was born in *Peterburgh*, but what he was, or upon what ſcore made Abbot, Records are wanting to inform us: His advancement to the Abbatical Chair was *Anno* 1528. which might be the 19 or 20. of King *Henry* 8. In his firſt year, Cardinal *Wolſey* came to *Peterburgh*, where he kept his *Eaſter*, upon Palm-Sunday he carried his Palm, going with the Monks in proceſſion, and the *Thurſday* following he kept his Maundy, waſhing, and kiſſing the feet of fifty nine poor people, and having dried them, he gave to every one of them 12*d.* and three Ells of Canvaſs for a ſhirt, he gave alſo to each of them a pair of ſhoes, and a portion of red herrings. On Eaſter-day he went in proceſſion in his Cardinals Veſtments, and ſang the High-Maſs himſelf after a ſolemn manner, which he concluded with his benediction and remiſſion, upon all the hearers.

In the ſeventh year of this *John*, *Katherine* the firſt wife of King *Hen.* 8. and Mother of Queen *Mary*, died at *Kimbolton* Caſtle in the County of *Huntingdon*, *Jan.* 8. 1535. and was buried in this Church, betwixt two pillars on the Northſide of the Quire, near to the great Altar, her Hearſe being covered with a black Velvet Pall, croſſed with white Cloth of ſilver, which how it came to degenerate into one of meaner value is unknown to us, yet this changeling was alſo taken away *Anno* 1643. with her *Spaniſh* Scutcheons affixed thereunto.

Some write, that for her ſake the Church of *Peterburgh* fared the better at the diſſolution of Abbys, and was turned into a Cathedral, as if King *Hen.* (like King *Joſiah*, who favoured the grave of the Prophet) ſhould favour his Wifes grave in this place. Be it ſo, or no, the goodly ſtructure of the place, convenient ſituation for a new erection, with accommodations thereunto, might make a fair plea for a reprieve from the ſtroke of that Ax which cut others down. Lord *Herbert* in King *Hen.* 2 *Kings* 23. 18.

I have not as yet ſeen any Record ſhowing how *John Chambers* demeaned himſelf towards King *Henry*, or complied with him in that great diſſolution of Abbys, that the King ſhould continue him in his place, and not put him to death, as he did ſome, or depoſe him, as he did others: But probable it is, that Abbot *John* loved

ved to ſleep in a whole skin, and deſired to die in his neſt wherein he had lived ſo long, and perhaps might uſe ſuch means, as might preſerve (if not his means to his Church, yet) his Church to poſterity.

And now, that we are come to thoſe times, wherein that great alteration in the Church, and alienation of her Revenues, happned; for our more orderly proceeding in the declaration thereof, we ſhall firſt preſent the Reader with an Inventory of the Church-Utenſils, and of the Abbots domeſtick goods, and then take him abroad to view the Mannors, and Lands, that he may underſtand what was taken from, and what continued to, the Church of *Peterburgh*.

On the 30 of *November* 1539. being the 31 of King *Henry* 8. an Inventory was taken as followeth.

Imprimis, One Croſs ſet with Cryſtal, ſilver, and gilt.
Item One Croſs of ſilver, gilt, with a ſtaff of ſilver.
Item One Croſs of Byrral, with a ſtaff of ſilver.
Item One old Croſs plated upon wood.
Item Five ſtaves of the *Rectores Chori*, with heads of ſilver.
Item Two Candleſticks, gilt.
Item Two Candleſticks parcel gilt.
Item Two Cenſors gilt, parcel of them.
Item One Cenſor gilt.
Item One Ship gilt, with a foot.
Item One little Baſon and Ewre gilt.
Item Ten Chalices gilt, with the Patens.
Item One little Chalice parcel gilt.
Item One broken Crewet gilt.
Item One holy water-ſtock parcel gilt.
Item A Ghoſpeller, and a *Superaltare* garniſhed with ſilver, and gilt.
Item Two Verge rods of ſilver.

ALTAR-Cloths.

Item One Altar-Cloth of two Kings, and Biſhops.
Item Two Altar-Cloths of Purple Velvet, embroidered with Eagles, and Flower de Luces.
Item Two Altar-Cloths of Bawdkyn.
Item Two Altar-Cloths of Cloth of ſilver.
Item Two Altar-Cloths of Bawdkyn with Leopards, and Stars.
Item Two Altar-Cloths of white Bawdkyn.
Item One Altar-Cloth of white Diaper, with a border embroidered with Bucks.

ALBES.

Red Albes for Paſſion-week 27.
Item Eight Albes with Crowns and Moons.
Item Fourteen red Albes.
Item Forty blue Albes of divers ſorts.
Item Seven and twenty other Albes to be worn on ſingle Feaſts.
Item Six Albes with Peter-Keys.
Item Six Albes called The Kydds.
Item Seven Albes called Meltons.
Item Six Albes called Doggs.
Item One old Albe richly embroidered.
Item Eight Albes with Apples of Cloth of gold.
Item Eight Albes with Apples of blue Tiſſew.
Item Five old Albes with red Tiſſew.
Item Eight Albes embroidered with Vines.
Item Five old Albes embroidered.
Item Fourteen Albes embroidered with divers ſorts.
Item Thirty Albes of old Cloth of Bawdkyn.
Item Nine Albes embroidered with green.
Item Thirteen Albes of divers ſorts.
Item Fourteen green Albes with counterfeit Cloth of gold.
Item Four Albes called Ferial White.
Item Seven Albes called Ferial Black.

VESTMENTS.

Item One ſuit of Crimſon Velvet upon Velvet with a Cope, and Albe ſuitable to the ſame.
Item One Cheſible with an Albe called The Burgon.
Item One ſuit of blue Damask with a Cope, and thirteen Albes to the ſame.
Item One ſuit of Purple Velvet embroidered with Flowers and Angels, with a Cope and five Albes.
Item One ſuit of black Velvet with a Cope, and four Albes with Flowers.
Item One ſuit of rich white Cloth of Bawdkyn with ſeven Albes.
Item One ſuit of blue Velvet with five Albes.
Item One ſuit of red Velvet with ragged ſtaves, with three Albes of green Bawdkyn.
Item One ſuit of Crimſon Velvet with Flowers and one Cope, and three Albes.
Item One ſuit of red Satin with three Albes.
Item One ſuit of red Tiſſew with three Tunicles.

Item One ſuit of blue Tiſſew with two Tunicles.
Item One ſuit of Cloth of gold with orphers of Tiſſew.
Item One ſuit called The Crowns with two Copes.
Item One ſuit called The *Londus* with four Copes.
Item One ſuit of *Peter* Keys with two Copes.
Item One ſuit of the Doggs with two Copes.
Item One ſuit of the *Meltons* ſo called with eight Copes.
Item One ſuit called *Overtons* with three Copes.
Item One white ſuit called *Godfreys* without a Cope.
Item One ſuit of white ſilk called The *Georges* with eight Copes.
Item One ſuit called the Kydds with four Copes.
Item One ſuit called Red Needle-work with two Copes.
Item One ſuit of green ſilk called Martyrs with four Copes.
Item One ſuit called The Squirrels with two Copes.
Item One ſuit of green ſilk called The Cocks with one Cope.
Item One ſuit of green Velvet with one Cope.
Item One ſuit of yellow ſilk with two Copes.
Item One ſuit of changeable ſilk with one Cope.
Item One ſuit called The Dayſies with one Cope.
Item One ſuit called The Popinjays without a Cope.
Item One ſuit of Purple Velvet without a Cope.
Item One Veſtment of black Velvet with one Albe.
Item Three Tunicles of black Woorſted.
Item One ſuit of courſe red without a Cope.
Item Three Tunicles with *Peter* Keys.
Item One Veſtment called The Vines.

COPES.

Imprimis, Eighteen of red Tiſſew.
Item Two Copes called The Burgons.
Item Three Copes called The Golds.
Item Six Copes of red Velvet.
Item Three Copes of red Bawdkin.
Item One Cope of red Damask.
Item Six Copes of blue Tiſſue.
Item Two Copes of dun Tiſſue.
Item Nine blue Copes called The Roots.
Item Five Copes of blue Velvet.
Item Thirteen Copes of blue ſilk called The *Georges*.
Item Seven Copes of blue Bawdkin called The Hindes.
Item Four Copes of old black Bawdkin.
Item Seven Copes of Sattin of *Cyprus*.
Item Three Copes of red ſilk.
Item Three Copes of green ſilk.
Item Four Copes of red Needlework.

Item Four Copes of green Velvet.
Item Thirteen Copes of white Silk.
Item Two other Copes.

In the QUIRE.

Imprimis The high Altar plated with Silver, well gilt, with one image of Chriſts paſſion, and a little ſhrine of Copper, enameled, for the Sacrament.

Item two pair of Organs, and two desks of Latten, ſeven Baſins hanging, with four Candleſticks, and Banners of Silk above the Quire, joyning to the Tomb where Q. *Katharine* lieth buried.

Item in the incloſed place where the Lady *Katharine* lieth buried one Altar Cloth, of black Cloth, one Pall of black Velvet, with white cloth of Silver Croſſed, and one white Altar Cloth.

Item belonging to the ſame remaining in the Sacriſty, two Candleſticks of Silver parcel Gilt, one Chalice, and two Crewets gilt.

Item One pair of Veſtments of black Velvet, with an Albe to the ſame.

Item Ten Cloaths called Pedecloaths to lye before the high Altar.

Item Sixteen Cloaths to hang in the Quire.

Item At the upper end of the Church, three Altars, and upon every Altar a Table of the Paſſion of Chriſt, Gilt, with three ſtained Fronts.

In the Ladies CHAPPEL.

Imprimis An Image of our Lady with reddis Riſſey, ſet in a Tabernacle well gilt, upon Wood, with twelve great Images, and four and thirty ſmall Images of the ſame work, about the Chappel.

Item a pair of Organs, one Desk, and four Seats, one Tabernacle of the Trinity, and one other of our Lady, one Desk, and one old Candleſtick of Latten, four Pedecoaths called Tapets.

Item Two Veſtments of white Damask with Flowers, one red veſtment of Satten with Flowers, and alſo Albes for the ſame.

Item One ſuit of Crimſon Velvet with Orphers of Imagery of Gold, and one Cope, and four Albes.

Item Three white Altar Cloaths, one of them Diaper, with three old painted Fronts, two Orfers, eight Surpliſſes.

In

In S. *Johns* CHAPPEL.

Item A Table of Alabaſter, one front of painted Cloaths, with two Images of Alabaſter.

In S. *James* CHAPPEL.

Item One Table of Alabaſter, two Images of the ſame, and one Front of painted Cloaths.

In the Rood LOFT.

Item One Table upon the Altar, eighteen Images well gilt, one Desk of Wood, two Orfers, one Front of painted Cloth.

In the Body of the CHURCH.

Item One Altar with Images, Gilt, one Front of green Silk, with Oſtrich Feathers, one Coffer, the Altar of our Ladies Lamentation, Gilt, one Front of painted Cloaths, four Lamps in divers parts of the Church.

In the South ILE.

Item In S. *Oſwalds* Chappel, one Altar with a Front of painted Cloth, one Table, Gilt, of S. *Oſwald.*

Item In S. *Bennets* Chappel, one Altar with a Front of painted Cloth, one Table, Gilt, with the ſtory of S. *Bennet.*

Item in S. *Kyneburghs* Chappel, one Altar with a Front of painted cloth, with one Table, well Gilt.

The Trinity CHAPPEL.

Item The Altar with a Front of old Silk, one white Altar cloth of Diaper, two Candleſticks of Latten, one Table of Alabaſter, one Coffer, and Seats of Wood, one Lamp.

Item In S. *Sprites* Chappel, a Table of Alabaſter, one Front of painted Cloth.

In the CLOYSTER.

Item One Conduit, or Lavatory of Tynne, with divers Coffers, and Seats there.

In

In the Oſtrie CHAPPEL.

Item One Altar Cloth, two Fronts of painted Cloaths, two Latten Candleſticks, one Coffer, one Super-altar of Marble, one Veſtment of Green Silk, one Veſtment of dove-coloured Silk, two Albes.

In the Chappel of LOW.

Item one Altar, two Fronts of old painted Cloaths, two white Altar Cloaths, two Veſtments of Silk, one Red, the other Green, and one Albe of Needlework.
Item One Chalice, Gilt, one Corporas, one pair of Candleſticks of Latten, three Bells to ring in the Chappel.

In the Infirmary CHAPPEL.

Item One Table of Alabaſter, one Front of Silk, two Candleſticks of Latten, three Coffers, four Seats, one Veſtment, one Albe of white Silk, with Orfers of red.
Item One Veſtment of white Buſtian for Lent, with an Albe, three Corporaſſes, with caſes, two Altar Cloths, one old Veſtment, one old Albe.
Item One Veſtment of blue Chamlet, with Moons, and Harts, with one Albe to the ſame.
Item One Veſtment of red courſe Satten of *Cyprus*, with Harts, and Knots.
Item One little Bell, one Lamp hanging, one broken Silver Crown.
Item Old Cloaths to cover Saints in Lent.

In the Abbots Gallerie CHAPPEL.

Item One Table of Alabaſter.

In the other CHAPPEL.

Item One Table of Alabaſter, three old Cheſts, an old Almery.

In the Abbots HALL.

Item four fixed Tables, four Forms, one Table with two Treſles, at the high Bench, the hangings old Tapeſtry, one Cupboard, one Chair, one Chaffer.

These Tables were taken away 1644. to be uſed at the Siege of *Croyland*, and never returned.

In

In the Abbots KITCHIN.

Item three great boyling Pots, ſeven ſmall Pots, four Panns, two Kettles, one great braſs Pan, with two Handles, a Ladle, a Scummer, five Spits, one ſtone Mortar, one Brandiron with four Barrs, two Racks of Iron, one Gridiron with four Barrs, two Racks of Iron, one Gridiron, one fleſh Hook, two frying Panns, one Porrenger, one fire Fork.

In the Abbots Fiſh-HOUSE.

Item	Old drie Ling of the laſt year	24 warp.
Item	Great Ling of this year	100 warp.
Item	In middle and ſmall Ling	100, and a half warp.
Item	In drie Haberdine	203 Fiſhes.
Item	Stockfiſh	208 Fiſhes.
Item	Salmon half a Barrel.	

In Eyebury FARME.

Item	In Sheep	29ſcore, and ten ſheep.
Item	Oxen	19
Item	Bulls, and Bulchins	5
Item	Kine	18
Item	Heifers two years and upwards	13
Item	Steeres	8
Item	Yeerling Calves	12
Item	Gueldings for the Saddle	4

In the Abbots BREWHOUSE.

Item Four Furnaces great and ſmall, two of Copper, and two of Lead, two great Maſhing Fats, an ark for ground Malt, three Fatts, five yieling Fatts, ſix and thirty Keelers, two cleanſing Sives, four Couls, and a graining Tub.

In the GARNET.

Item Six quarters of Malt, ten quarters of Wheat, two quarters of Oats, two quarters of Barley, ſix buſhels of Peaſe.

In the BARNES.

Item Fifty loads of Hay by eſtimation.

The Abbots PLATE.

Imprimis A Baſin, and Ewer of Silver, one Silver Pot of a quart,

quart, two ſtanding pieces, covered, all Gilt, two flat Bowles of Silver, two Salts with one cover Gilt, one Nut without a cover, two ale Pots with two covers, four Maſers great and ſmall, one dozen of ſilver Spoons, two and twenty Maſers great and ſmall, with bands of Silver, and Gilt, two pieces of Silver, and ten Spoons of Silver, a Horn with two feet of Silver, and Tipped, a Nut Tipped with Silver, and Gilt.

The length, and breadth of the Church and other parts thereof.

Imprimis, The Church containing in length 8 ſcore yards, in breadth 34 yards.
Item, The Ladies Chappel containing in length 46 yards, in breadth 14 yards.
Item, The Croſs Iſle on the North ſide in length 18 yards, and in breadth 12 yards.
Item, Three Chappels with the entry into the Ladies Chappel in length 14 yards, in breadth 7 yards.
Item, The Iſle on the South ſide with the Chappels in length 21 yards, in breadth 20 yards.
Item, The Cloyſter about four ſquare, in length 168 yards, in breadth 6 yards.
Item, The Chapter Houſe in length 28 yards, in breadth 11 yards.
Item, The great Dormitory in length 64 yards, in breadth 13 yards.
Item, The little Dorter in length 33 yards, in breadth 12 yards.
Item, The Fratry in length 54 yards, in breadth 14 yards.
Item, The Infirmary in length 65 yards, in breadth 10 yards.
Item, The Chappel at the gate of the Monaſtery 14 yards in length, in breadth 8 yards.
Item, The Veſtry containing in length 18 yards, in breadth 6 yards.
Item, The Abbots Hall, in length 32 yards, in breadth 12 yards.
Item, The Abbots great Chamber in length 33 yards, in breadth 10 yards.
Item, In the two Steeples of the Monaſtery at the Front, Bells 10, and in other ſeveral places of the houſes, Bells 4.
Item, The Convents Kitchin in length 25 yards.
Item, The Lavers in the Cloyſter weighing 100 *lib.*

All which goods were aſſigned to the ſaid Abbot being Guardian for the ſame time, by the Commiſſioners

Philipp Pryce,
John Tregonnel, and others.

Two years after this Inventory, *viz.* 1541. and of King *Henry* 33. the King changed the perſon from an Abbot to a Biſhop, the Church from a Monaſtery to a Cathedral, and the Town of *Peterburgh* from a Village to a City.

Here I muſt acknowledge my ſelf at a ſtand, as not able to give a perfect account of all Mannors, Lands, and Tenements belonging to the Monaſtery of *Peterburgh* at the time of the diſſolution; for it had Lands, or Tenements in *Catworth, Thorp Watervile, Achirch, Tichmerſh, Winwick, Hemington, Kynethorp, Armiſton, Grendone, Thurning, Pappelee, Beningfield, Addington, Slipton, Twywell, Woodford, Churchfield, Stoke, Pilketon, Craneford, Burlee, Thornhaw, Sibberton, Walmisford, Etton, Lolhame, Southorp, Walcot, Vfford, Helpiſton, Woodcroft, Upton, Cathwait, Torpel, Baddington, Aſton, Nunton, Deeping, Bernack, Marham, Hargrave, Allington, Glapthorne, Cotterſtock, Angotby, Oſgotby, Swinſtead, Witham, Careby, Gretton, Thrapſton, Denford, Ringsſtead,* many Lands in *Holland, &c.* Which, how, or when they were alienated from this Monaſtery, whether by the King, or by the Monaſtery it ſelf before, I cannot ſay; But of ſuch Lands as the Abby was at this time in full tenure and poſſeſſion of, King *Henry* made a tripartite kind of diviſion, aſſuming a third to himſelf, confirming another third upon the Biſhop, and the reſt upon the Dean, and Chapter. Thoſe which King *Henry* took to himſelf, being ſurrendred unto him, were then let out unto Tenants at a yearly rate, theſe, and thus.

Com. North.

* Or L. *Ruſſel* afterwards E. of *Bedford.*

* *Eyebury*, then in the hands of Sir *John Ruſſel.* 13*l.* 6*s.* 8*d.*

Oxeney, then in the hands of *Roger Horton* Gent. 1*l.* 10*s.* 0*d.*

Doſthorp, called *Gillims, & le Lane-land* then in the hands of *John Stoddard.* 2*l.* 0*s.* 0*d.*

Pilliſgate, in the hands of *David Vincent.* 19*l.* 0*s.* 0*d.*

Kettering cum Pighteſly with the Advowſons of the Rectories there, in the Queens hand 111*l.* 3*s.* 4*d. ob. q. dimid.*

* Given firſt to the Dean and Chapt. but taken away again with *Polebrook* alſo.

* *Stanwigge*, then in the Queens hand. 27*l.* 16*s.* 0*d. ob.*

Cottingham cum Desborough with the Advowſons of the Rectories, in the Queens hand. 67*l.* 2*s.* 1*d.*

Oundle with the Advowſon of the Vicaridge in the hand of the Lord *Ruſſel.* 172*l.* 0*s.* 3*d. ob.*

Aſhton, in the Queens hand. 29*l.* 3*s.* 8*d.*

Wermington cum Egilthorp, with the Advowſon of the Vicaridge, in the Queens hand. 97*l.* 4*s.* 10*d. ob. q.*

Polebroke, with the Advowſon of the Rectory, then in the hands of Sir *Edward Montague.* 12*l.* 14*s.* 0*d. ob. q.*

Clopton with the Advowſon of the Rectory, in the hands of *William Dudley* Eſq; 3*l.* 17*s.* 4*d.*

Lullington with the Advowſon of the Rectory in the hands of Sir *Edward Mountague* 8*l.* 15*s.* 7*d. ob.*

Hundreds

Hundreds of *Polebrook* and *Navesford* in the Q. hands.	19*l.* 9*s.* 3*d. q.*	
Hundred of *Howkeſlow* in the Queens hand.	16*l.* 13*s.* 4*d. q.*	
Tinwel with the Advowſon of the Rectory, in the hands of Sir *William Cecil.*	33*l.* 13*s.* 4*d.*	*Com. Rutland.*
Gosberkirk in the Queens hand.	74*l.* 9*s.* 2*d. ob. q.* 3*ob.*	*Com. Linzoln.*
Fletton in the hand of *Roger Foreſt.*	27*l.* 0*s.* 6*d.*	*Com. Hunt.*
Sum. total.	733*l.* 9*s.* 9*d.* 0. 3*pt. q. & dimid.*	

King *Henry* having taken theſe Lands from the Church of *Peterburgh*, made proviſion for the Biſhoprick, to which he ſubjected the Counties of *Northampton* and *Rutland* for his Dioceſs, and appointed the Abbots dwelling for the Biſhops Palace, and for his maintenance confirmed theſe Lands, *viz. Burghbury*, *Eye*, *Singleſholt*, *Northam*, *Witherington*, *Walton*, *Paſton*, *Gunthorp*, *Southorp*, *Thirlby*, The Hundred of *Naſſaburgh*. A Paſture in Park-lane of 8 Acres. 40 Acres. *Sheepcotes*, *S. Johns* Yard, The Vineyard, and *Toothill*, *Snorſhills*, *Edgerly* 50 Acres. In *Padholm* 18 Acres, Eaſtwood 180 Acres, Weſtwood *Burghbury* 246 Acres, The Spittle. More at *Eye* and the Tything Barn there, Penſions from *Helpiſton*, *Etton*, *Wittering*; Houſes and Shops in the Pariſh of S. *Gregory*, *London*, and in the Pariſh of S. *Bridget*. The Advowſons of *Caſtre*, *Bernack*, *Paſton*, *Polebrook*, *Scotter*, South *Collingham*, The Vicaridge of S. *John Baptiſt* in *Peterburgh*, The Deanery of the Colledge at *Irtlingburgh*, and the Chantry there, The Chappel of S. *John*, upon or adjoyning to the Bridge in *Stamford*. For all which the Biſhop was to make to the King Annual acknowledgement by the payment of 33*l.* 10*s.* 8*d.*

In this Dotation of the Biſhoprick, bearing date *September* 4. and of King *Henry* 33. which was of our Lord 1541. *John Chambers* the preſent Abbot was nominated for the Biſhop (whom ſome will have to be Doctor of Phyſick, and Dean of S. *Stephen*'s in *Weſtminſter*) and continued in his new transformed government about the ſpace of 15 years to the year 1556. the 4, or 5. of Queen *Mary*: Although an Inſcription in Braſs about the Verge of his Marble Monument beareth date otherwiſe, for it was thus, *Credo quod redemptor meus vivit, & in noviſſimo die de terra ſurrecturus ſum, & in carne mea videbo Deum, ſalvatorem meum: repoſita eſt hæc ſpes mea in ſinu meo. Moritur die ..... Anno Domini Milleſimo, Quingenteſimo, Triceſimo.* Which could not be, for then he muſt die about his ſecond year of government, long before the diſſolution of his Abby, when he was nominated Biſhop, for *Goodwin* ſaith, he was conſecrated Biſhop *October* 23. 1541. But it is probable that there was a miſtake, which if it hapned in his time, a wonder he did not reform it; the Monument indeed might be extant in his time, for he might be careful in providing the houſe of his mortality before he came to inhabite therein. At

Hen. Vaſeſon in his Chronology. pag. 375. B. *Goodwin* in *J. Chambers.*

the foot of his figure upon the ſame Stone was laid a plate of Braſs, wherein theſe Verſes were engraven.

En pius, en validus paſtor jacet hic Johannes
Burgh, Burgo natus, ac domus hujus apex.
Cui caro, mundus, opes ceſſerunt, id genus omne
Prælia divinus carnea vincit amor.
Ordinis infeſtos redigens ſub vindice mores,
Dum comes ipſe fuit, norma, locique decor.
Pauperimos ditans, lapſis peccata remittens,
Mitibus ipſe pius, aſperimus rigidis.
Sta, lege, funde preces, Deus eſt cui ſingula cedunt,
Dic, velit ipſe dare celica regna ſibi.

He had alſo another more ſtately Monument at the head of this, made of white Chalk-ſtone, with his Statue exquiſitely carved, lying on the top (perhaps being Abbot, and Biſhop he might have a Monument for each) but theſe Monuments *(habent ſua fata ſepulchra)* were demoliſhed *Anno* 1643.

There were lately ſome doors in the Church curiouſly carved with the device of this *John*, thus, An Eagle, a Croſier and Mitre, a Bur-dock with Burs thereon, and a Ro-buck, with the Letters *R. O.* on his ſide, the ſumm whereof was *John*, Abbot or Biſhop of *Bur-row*.

At the ſame time that King *Henry* thus eſtabliſhed the Biſhop and his Revenues, he eſtabliſhed alſo the Dean and Chapiter with theirs, of which hereafter: Return we now to our Series of Succeſſion.

John Chambers being dead, the Succeſſion continued in

46 *DAVID POOL*,

Who was firſt Fellow of All-Souls Colledge in *Oxford*, afterwards Dean of the Arches and Chancellour of the Dioceſs of *Lichfield*, and made Biſhop of *Peterburgh* 1556. But I find not his nomination thereunto by Queen *Mary*, only the Pope's in the donation and confirmation of him in this Biſhoprick. For it is ſufficiently known, that this Church and Kingdom of *England* began again to ſubmit to the *Roman* yoke, from which they had been delivered in the time of King *Edward* 6. under which relapſe I find the Popes power in reference to the Church of *Peterburgh* to have been more practiſed than ever it was before; for, throughout the whole Series of Abbots formerly recited, I find not any Papal election, ratification, confirmation, or any other writing, whereby the Pope contributed any thing to the eſtabliſhment of any Abbot, either to the Convent or any other perſons; but all was from the King alone, who either himſelf nominated the perſon, or accept-

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ted of ſuch a one as the Monks elected, whom he ratified and confirmed in the Abbey. But now (and I ſuppoſe through the ſuccumbency of Q. *Mary* and K. *Philip* to the *Roman* Chair) this *David* was preſented unto, and confirmed in this Biſhoprick by *Paul* the fourth Pope of that name; whoſe Letters in the behalf of Biſhop *David* were as followeth. Firſt for his nomination or preſentation. *Paulus Epiſcopus, ſervus ſervorum Dei, Dilecto filio Davidi Pool Petriburgen. ſalutem, & Apoſtolicam benedictionem. Apoſtolatus officium nobis meritis licet imparibus ex alto commiſſum, quo Eccleſiarum omnium divina diſpoſitione præſidemus, utiliter exequi coadjuvante Domino cupientes ſolliciti corde reddimur, & ſolertes ut cum de Eccleſiarum ipſarum regiminibus agitur committendis, tales eis in paſtores præficere ſtudeamus qui populum ſuæ curæ creditum ſciant non ſolum doctrina verbi, ſed & exemplo boni operis informare, commiſſaſque ſibi Eccleſias velint, & valeant auctore Domino ſalubriter regere, & fœliciter gubernare; dudum ſiquidem proviſiones Eccleſiarum omnium tunc vacantium, & in antea vacaturarum ordinationi, & diſpoſitioni noſtræ reſervavimus, decernentes extunc irritum, & inane, ſi ſecus ſuper hiis per quoſcunque quavis auctoritate ſcienter, vel ignoranter contingeret attemptari. Poſtmodum vero Eccleſia Petriburgenſis cui bonæ memoriæ Johannes Epiſcopus Petriburgenſis dum viveret, præſidebat, per obitum ejuſdem Johannis Epiſcopi, qui extra Romanam curiam debitum naturæ perſolvit, paſtoris ſolatio deſtituta, nos vacatione hujuſmodi fide dignis relationibus intellecta, ad proviſionem ejuſdem Eccleſiæ, celerem, & fœlicem, de qua nullus præter nos hac vice ſe intromittere potuit, ſive poteſt, reſervatis & decreto obſiſtentibus ſupradictis, ne Eccleſia ipſa longæ vacationis exponatur incommodis, paternis & ſollicitis ſtudiis intendentes, poſt deliberationem quam de præficiendo eidem Eccleſiæ perſonam utilem & fructuoſam cum fratribus noſtris habuimus diligentem----- Petriburgenſem, ſeu alterius civitatis, vel diœceſeos, legum Doctorem de legitimo matrimonio procreatum, & in ætate legitima conſtitutum, quem chariſſima in Chriſto filia noſtra Maria Angliæ, Franciæ Regina illuſtris nobis per ſuas literas commendavit, & cui apud nos de munditia, honeſtate morum, ſpiritualium providentia, & temporalium circumſpectione, aliiſque multiplicum virtutum donis fide digna teſtimonia perhibentur, direximus oculos noſtræ mentis: Quibus omnibus debita meditatione penſatis, de perſona tua, nobis, & eiſdem fratribus, ob tuorum exigentiam meritorum accepta, eidem Eccleſiæ de ipſorum fratrum conſilio, auctoritate Apoſtolica providemus, teque illum Epiſcopum præficimus, & paſtorem, curam & adminiſtrationem ipſius Eccleſiæ tibi in ſpiritualibus & temporalibus plenè committendo, in illo qui dat gratias, & largitur præmia, confidens quod dirigente Domino actus tuos præfata Eccleſia per tuæ diligentiæ laudabile ſtudium, regetur utiliter, & proſpere dirigetur, ac grata in eiſdem ſpiritualibus & temporalibus ſuſcipiet incrementa. Jugum igitur Domini tuis impoſitum humeris prompta devotione ſuſcipe, curam, & adminiſtratio-*

ſtrationem prædictas ſic exercere ſtudeas, ſollicitè, fideliter, & prudenter, quòd Eccleſia ipſa gubernatori provido & fructuoſo adminiſtratori gaudeat ſe commiſſam, tuq; præter æternum retributionis præmium, noſtram, & Apoſtolicæ benedictionem, & gratiam exinde uberius conſequi merearis. Dat. Romæ apud Sanctum Petrum Anno Incarnationis Dominicæ Milleſimo Quingenteſimo Quinquageſimo ſexto, nono Kal. Aprilis, Pontificatus noſtri Anno ſecundo. The other Letters were to the Church of *Peterburgh* for the reception of *David* for their Biſhop, and were as followeth. *Paulus Epiſcopus, ſervus ſervorum Dei, dilectis filiis Univerſis Cathedralis Eccleſiæ Petriburgenſ. ſalutem, & Apoſtolicam ben. Hodie Eccleſiæ Petriburgen. tunc per obitum bonæ memoriæ Johannis olim Epiſcopi Petriburgen. extra Roman. curiam defuncti paſtoris ſolatio deſtitut. de perſona dilecti filii electi Petriburgen. nobis, & fratribus noſtris ob ſuorum exigentia meritorum accepta, de fratrum eorundem conſilio Apoſtolica autoritate providimus, ipſumque illi in Epiſcopum præfecimus, & paſtorem, curam, & adminiſtrationem ipſius Eccleſiæ, ſibi in ſpiritualibus, & temporalibus plenarie committendo, prout in noſtris inde confectis literis plenius continetur. Quocirca univerſitati veſtræ per Apoſtolica ſcripta mandamus, quatenus eundem Davidem electum devote ſuſcipientes, & debita honorificentia proſequentes, ei fidelitatem debitam nec non conſueta ſervitia & jura ſibi à vobis debita exhibere integre ſtudeatis, alioquin ſententiam ſive pœnam quam idem David electus rite tulerit, in rebelles ratam habebimus, & faciemus, auctore Domino, uſque ad ſatisfactionem condignam inviolabiliter obſervari. Dat. Romæ apud Sanctum Petrum Anno Incarnationis Dominicæ Milleſimo quingenteſimo quinquageſimo ſexto, nono Kal. Aprilis, Pontificatus noſtri Anno ſecundo.*

Jo. Mathe *Jo. Csyrinus p. m.*
B. Jens. *Jo. Gunnos.*

Larengus.

Jo. Bapt. Capata
Ant. Gibert.

To theſe Letters was affixed the Common Seal of Lead. But as peremptory as they were, they could not ſecure *David* in his Biſhoprick from the juſt Authority of the Q. *Eliz.* who, in the ſecond year of her Reign, ejected him, and placed another in his room. What became of him after his ejectment, let the late Learned and Reverend Biſhop *Andrews* be the Informer: for the Author of a *Romiſh* Pamphlet, I mean *Bellarmine*, having charged thoſe times with cruelty, that ſuch Biſhops as were depoſed by Queen *Elizabeth*, were yet more hardly uſed, and died in miſery: The Biſhop gives us account of them, and particularly of this our *David*, in theſe words. *Polus Petriburgenſis ſumma comitate habitus, liber ſemper, Principis beneficio, & in agro ſuo matura ætate deceſſit.* His Succeſſor in the Biſhoprick was 47. *ED-*

Tortura Torti pag. 146.

47. *EDMUND SCAMBLER,*

Whom ſome will have to have been firſt a Secular Prieſt, which we will not ſtand upon. He was when he was nominated to this Biſhoprick, but Batchelor in Divinity, as appeareth by the Queens Letter to the Church for his Election, bearing date *November* 11. and ſecond of her Reign, 1560. He was Authorized to hold in *Commendam* with his Biſhoprick of *Peterburgh* a Prebendary in *York*, and another in *Weſtminſter*, for the ſpace of three years by Commiſſion from the Queen, bearing date *May* 13. Anno *Eliz.* 3. And from *Matthew* Archbiſhop of *Canterbury*, bearing the ſame date. But he was made Biſhop ſomething before *February* (ſome ſay *January*) 16. being the year of our Lord 1560.

What he was for Learning, and integrity of Religion in the now reformed Church of *England* wherein he was a Biſhop, may appear by theſe Doctrinal Articles, which in his firſt Epiſcopal Viſitation he preſcribed to the Dean and Prebendaries of his Church, requiring their ſubſcription thereunto. For as yet the general Articles of the Church of *England* were not formed, until about two years after, *Jan.* 29. 1562. *B. Scamblers* Articles were theſe,

1 *Sacra Scriptura in ſe continet omnem doctrinam pietatis, ex qua ſufficienter & error convinci poſſit, & veritas ſtabiliri.*

2 *Symbolum Nicænum, Athanaſii, & quod communiter Apoſtolorum dicitur, continent breviſſime articulos fidei noſtræ ſparſim in Scripturis oſtenſos: qui iſtis non crediderint, inter veros Catholicos non ſunt recipiendi.*

3 *Eccleſia Chriſti eſt in qua purum Dei verbum prædicatur, & ſacramenta juxta Chriſti ordinationem adminiſtrantur, & in qua clavium autoritas retinetur.*

4 *Quævis Eccleſia particularis autoritatem habet inſtituendi, mutandi, & abrogandi cæremonias, & ritus Eccleſiaſticos, modo ad decorem, ordinem, & ædificationem fiat.*

5 *Chriſtus tantum duo ſacramenta expreſſe nobis commendat, Baptiſma & Euchariſtiam, quæ conferunt gratiam rite ſumentibus, etiamſi malus ſit Miniſter, & non proſunt indigne ſumentibus, quamvis bonus ſit Miniſter.*

6 *Laudandus eſt Eccleſiæ mos baptizandi parvulos, & retinendus.*

7 *Cæna Dominica non eſt tantum Symbolum benevolentiæ Chriſtianorum inter ſe, ſed magis Symbolum eſt noſtræ redemptionis per Chriſti mortem, & noſtræ conjunctionis cum Chriſto, ubi fidelibus vere datur, & exhibetur Communio corporis, & ſanguinis Domini.*

8 *Sacramentum Euchariſtiæ ex uſu Primitivæ Eccleſiæ, neque ſervabatur vel elevabatur, vel adorabatur.*

9 *Miſſa,*

9 *Miſſa, quæ conſuevit a ſacerdotibus dici, non erat a Chriſto conſtituta, ſed a multis Romanis Pontificibus confirmata; nec eſt Euchariſtia ex ſe ſacrificium propitiatorium, ſed recordatio ſacrificii ſemel peracti.*

10 *Scholaſtica tranſubſtantiatio panis & vini in corpus & ſanguinem Chriſti, probari non poteſt ex ſacris literis.*

11 *Non omne peccatum mortale, ſeu voluntariò perpetratum poſt baptiſmum, eſt irremiſſibile, & peccatum in Spiritum Sanctum.*

12 *Poſt acceptum Spiritum poteſt homo peccare, ac denuo reſipiſcere; neque ſine peccato vivit, quamvis regeneratio, in Chriſto imputetur.*

13 *Juſtificatio ex ſola fide eſt certiſſima doctrina Chriſtianorum.*

14 *Elizabetha Regina Angliæ eſt unicus, & ſupremus gubernator hujus regni, & omnium dominiorum, & regionum ſuarum quarumcunque, in rebus & cauſis Eccleſiaſticis, quam temporalibus.*

15 *Verbum Dei non prohibet fœminarum regimen, cui obediendum eſt juxta ordinationem Dei.*

16 *Romanus Pontifex nullam habet juriſdictionem in hoc regno Angliæ, nec alia quæcunque poteſtas extranea.*

17 *Leges civiles poſſunt Chriſtianos, propter flagitia, morte punire.*

18 *Chriſtianis licet ex juſſu Principis bella gerere, & ex juſta cauſa & propria poſſidere.*

19 *Doctrina ſcholaſticorum de Purgatorio, & invocatione Divinorum, nullum habet fundamentum ex verbo Dei.*

20 *Præceptum Dei eſt, ut quæ leguntur in Eccleſia, illa lingua proferantur, quæ ab Eccleſia intelligatur.*

21 *Abſque externa, & legitima vocatione non licet cuiquam ſeſe ingerere in aliquod miniſterium Eccleſiaſticum, vel ſeculare.*

22 *Matrimonium inter Chriſtianos legitime juxta verbum Dei initum & contractum, eſt indiſſolubile, nec per traditiones hominum unquam vellendum.*

23 *Cœlibatus nulli hominum ſtatui præcipitur, neque injungitur miniſtris Eccleſiæ ex verbo Dei.*

Hæc omnia vera eſſe, & publice docenda profiteor, eaque juxta datam mihi facultatem, & eruditionem tuebor, & docebo: Hancque meam confeſſionem manus meæ ſubſcriptione teſtificor, contrariamque doctrinam abolendam eſſe judico, & deteſtor.

By theſe Articles it may appear, that Biſhop *Scambler* was no friend to the Church of *Rome*, nor they to him; and whether it was for theſe Articles or ſome other Book which he publiſhed, I find him recorded in the *Roman* Index of Books prohibited, and branded with the Title of *Pſeudoëpiſcopus:* But his name and memory are the more honourable by that name of Infamy which the

the Papiſts might caſt upon the Worthies of our *Engliſh* Church. *Scambler* having been Biſhop here the ſpace of twenty three years, was tranſlated to *Norwich*, whither, he that would know the reſidue of his life, end, burial, or Epitaph, muſt follow him, it being without the Climate of our ſtory. But whilſt he was at *Peterburgh*, he empaired the honour, priviledges and revenues of his Biſhoprick, paſſing quite away the Hundred of *Naſſaburgh*, with the whole Liberties thereof, The Goal, The Mannor of *Thirlby*, The Mannor of *Southorpe*, &c. to the Queen, from whom the Earls of *Exeter* enjoy them to this day: As if King *Henry* had not taken away enough, the Biſhop himſelf would paſs away more. *Scambler* being tranſlated to *Norwich*, there ſucceeded

48 *RICHARD HOWLAND*,

Who was Maſter of S. *John*'s Colledge in *Cambridge*, and made Biſhop here *March* 16. 1584. being the 27 year of Queen *Elizabeth*. We have not much to ſay of him, his parts, or actions, but ſhall enlarge this Paragraph of his being Biſhop here, with the ſtory of *Mary* Queen of *Scotts* her death at *Fotheringhay* Caſtle, and burial in the Cathedral Church of *Peterburgh*. The whole progreſs of her life and actions, from her firſt arrival in *England*, *May* 16. 1568. to her coming to *Fotheringhay*, with her ſeveral places of removal, and ſeveral keepers, is ſo largely related by Mr. *Udal*, Mr. *Saunderſon* and others who have wrote her ſtory, that I ſhall remit the Reader to them, and content my ſelf with her death and burial.

Upon the ſeventh day of *February*, 1586. (eighteen years from her firſt arrival) The Commiſſioners for her execution came to *Fotheringhay*, the Earls of *Shrewsbury*, *Kent*, &c. and *Thomas Andrews* of——Sheriff of *Northamptonſhire* for that year. By theſe the Queen of *Scotts* underſtanding that the Leaſe of her life was not long to laſt, only one day longer, ſhe ſeemed not diſmayed with the Meſſage, but told the Commiſſioners, ſhe did not think that Queen *Elizabeth* would have conſented to her death; but ſince it was ſo, ſhe would moſt gladly embrace it, and in order thereunto, deſired of the Commiſſioners the benefit of her Clergy, that her Confeſſor might come to her, which the Commiſſioners denying, propounded the Biſhop, or Dean of *Peterburgh*, which the Queen of *Scotts* refuſed. The Commiſſioners being departed, ſhe gave order for her Supper, at the time whereof ſhe drank to her ſervants, and comforted them, becauſe ſhe ſaw them much troubled for her. After Supper ſhe peruſed her Will, and Inventory: At her uſual hour ſhe went to Bed, ſlept ſome part of the night, and ſpent the reſt in Prayer. Her fatal day being come, ſhe aroſe to prepare her ſelf for her laſt lying down, when calling her ſervants together, ſhe read over her Will

The Earl of *Shrewsbury* was *George Talbot*, and E. Marſhal of *England*. The Earl of *Kent* was *Henry Grey*.

to them, letting them know what Legacies ſhe had bequeathed. Then did ſhe apparel her ſelf after this manner, In borrowed hair, a Bourn, having on her head a dreſſing of Lawn edged with bone-lace, and above that, a vail of the ſame, bowed out with wire, and her Cuffs ſuitable: about her neck a Pomander chain, and an *Agnus Dei* hanging at a black Ribband, a Crucifix in her hand, a pair of Beads at her girdle with a golden Croſs at the end. Her uppermoſt gown was of black Satin, printed, training upon the ground, with long hanging ſleeves, trimmed with Akorn buttons of Jet, and Pearl, the ſleeves over her arms being cut, to give ſight to a pair of purple Velvet underneath; her Kirtle, as her Gown, was of black printed Satin: her Boddies of Crimſon Satin unlaced in the back, the skirt being of Crimſon Velvet: her Stockins of Worſted, watchet, clocked and edged at the top with ſilver, and under them a pair of white: Her Shoes of *Spaniſh* Leather with the rough ſide outward.

Thus attired ſhe came forth of her Chamber to the Commiſſioners, who were ready in the paſſage to receive her, and to accompany her to the Stage whereon ſhe was to act the laſt ſcene of her life, making as yet no ſhow of ſadneſs, until *Melvin* her ſervant preſenting himſelf on his knees, bewailing not only hers, but alſo his own misfortune, that he was to be a ſad reporter to *Scotland* of her death: then with ſome flux of tears ſhe comforted him, that he ſhould ſhortly ſee the troubles of *Mary Stuart* have an end; ſending by him her commands to her Son, and bidding him tell him, that ſhe had done nothing prejudicial to his Kingdom of *Scotland*. Then addreſſing her ſelf to the Commiſſioners, ſhe told them that ſhe had certain requeſts to make to them, *viz.* that a certain ſumm of money might be paid to one *Curle* her ſervant, which Sir *Amyas Pawlet* had knowledge of. That her ſervants might enjoy ſuch Legacies, as, by her Will ſhe had bequeathed unto them. That they might be fairly uſed, and ſafely ſent into their own Country: To the firſt Sir *Aymas Pawlet* gave his teſtimony, and promiſe: The reſt were alſo promiſed and performed. Yet ſaid the Queen of *Scots*, I have one requeſt more to make, that you would ſuffer my ſervants to be about me at my death, to which the Commiſſioners returned a refuſal, the Earl of *Kent* ſaying, that their preſence would be a diſturbance to her, and beſides he feared there would be ſome ſuperſtition practiſed in preſſing to dip their handkerchiefs in her bloud. My Lord, ſaid the Queen, I will paſs my word they ſhall do no ſuch things, Alas poor ſouls, it will do them good to bid their Miſtreſs farwell: Your Miſtriſs (meaning Queen *Elizabeth*) being a Maiden Queen, for womanhoods ſake would not deny me this courteſie, and I know ſhe hath not ſo ſtraitned your Commiſſion, but that you might grant me more than this, if I were of a far meaner condition Whereupon the Commiſſioners conſulted, and granted her the

the nomination of ſix perſons to be with her: ſo ſhe nominated four men, *Melvin*, her Apothecary, her Chirurgeon, and another old man: And two women which uſed to lie in her Chamber. After this ſhe proceeded towards the great Hall in the Caſtle, *Melvin* bearing up her train, two Gentlemen of Sir *Amyas Pawlets*, on each hand one, and Mr. *Andrews* the Sheriff going before. The Scaffold at the upper end of the Hall was two foot high and twelve foot broad, hanged with black, and ſhe ſeemed to mount it with as much willingneſs, as eaſe, and took her ſeat, the Earls of *Shrewsbury* and *Kent* ſtanding on her right hand, Mr. *Andrews* the Sheriff on her left, and the two Executioners oppoſite before her. Then was the Commiſſion read by *Beal* Clerk of the Council, which ſhe ſeemed as little to regard, as if it had not concerned her at all: After the reading of the Commiſſion Doctor *Fletcher* Dean of *Peterburgh* addreſſed an Exhortation to the Queen of *Scots*, that ſhe would conſider her preſent condition, and withal, the vanity of her Religion, which he beſought her to renounce, but ſhe refuſed, profeſſing her readineſs to die therein. The Lords deſiring her to joyn with them in prayers, ſhe alſo refuſed, alledging the difference in their Religions, and ſaying ſhe would pray by her ſelf: But the Dean was by the Commiſſioners deſired to pray, which he did in theſe words.

Dr. Fletcher's Prayer.

O Moſt gracious God, and merciful Father, who according to the multitude of thy mercies doſt ſo put away the ſins of them that truly repent, that thou remembreſt them no more; Open, we beſeech thee, thine eyes of mercy, and behold this Perſon appointed unto death, whoſe eyes of underſtanding, and ſpiritual light, albeit thou haſt hitherto ſhut up, that the glorious beams of thy favour in Jeſus Chriſt do not ſhine unto her, but is poſſeſſed with blindneſs and ignorance of heavenly things (a certain token of thy heavy diſpleaſure, if thy unſpeakable mercy do not triumph againſt thy judgment) yet O Lord our God, impute not, we beſeech thee, unto her thoſe her offences, which ſeparate her from thy mercy, and, if it may ſtand with thine everlaſting purpoſe, and good pleaſure, O Lord, grant unto us, we beſeech thee, this mercy, which is about thy throne, that the eyes of her heart may be enlightned, that ſhe may underſtand, and be converted unto thee, and grant her alſo, if it be thy bleſſed will, the heavenly comfort of thy Holy Spirit, that ſhe may taſte, and ſee, how gracious the Lord is: Thou haſt no pleaſure, good Lord, in the death of a ſinner, and no man ſhall praiſe thy Name in the pit; renew in her, O Lord, we moſt humbly beſeech thy Majeſty, whatſoever is corrupt in her, either by her own frailty, or by the malice of the ghoſtly enemy: viſit her, O Lord, if it be thy good pleaſure, with thy ſaving health, as thou didſt the offender at the ſide of thy Croſs, with this conſolation, This day ſhalt thou be with me in Paradiſe: ſay unto her ſoul, as thou didſt unto thy ſervant David, *I am thy ſalvation, ſo ſhall thy mercy,*

being more mighty, be more magnified. Grant theſe mercies, O Lord, to us thy ſervants, to the increaſe of thy Kingdom, and glory at this time. And further, O moſt merciful Father, preſerve we moſt humbly beſeech thy Majeſty, in long and honourable peace and ſafety, Elizabeth *thy ſervant, our moſt natural Soveraign Lady and Queen; let them be aſhamed and confounded, O Lord, that ſeek after her ſoul; let them be turned backward, and put to confuſion that wiſh her evil: And ſtrengthen ſtill, Lord, we pray thee, the hand and balance of juſtice amongſt us, by her gracious government: So ſhall we, both now, and ever, reſt under thy faithfulneſs and truth, as under our ſhield and buckler, and bleſs thy Name and magnifie thy mercy, which liveſt, and reigneſt one Moſt Gracious God, for ever and ever,* Amen.

The Queens aſſent and attention to this prayer were withdrawn to her own private Devotions, which ſhe performed after the cuſtom of her Religion out of her own Portuary, with her Beads, and Crucifix, ſometimes in the *Latin*, and ſometimes in the *Engliſh* tongue; which being ended, the two Executioners with her women, began to diſrobe her, whereat ſhe ſaid with a ſmiling countenance, that ſhe was never ſerved by ſuch grooms before, nor was ſhe wont to put off her cloathes before ſuch a company. Her women with a *Corpus Chriſti* cloth wrapped up three cornerwiſe, covered her head and face; which done, they departed, and the Queen was left alone to cloſe up the Tragedy of her life by her own ſelf, which ſhe did with her wonted courage, and devotion, kneeling down upon the Cuſhion, and ſaying in *Latin*, *In te, Domine, ſperavi, ne confundar in æternum.* Then ſhe groaped for the block, whereon ſhe laid down her head, crying out, *In manus tuas, Domine*, &c. and then the Executioner at two ſtroaks ſeparated her head from her body, ſaving a ſinew, which a third ſtroke parted alſo: the Executioner took up the head, and ſhewed it to the aſſembly, and Dean *Fletcher* cried, So periſh all the Queens enemies, which was ſeconded by the Earl of *Kent*. Her head coming clear out of her dreſſing, appeared very gray, as if ſhe had been much elder than ſhe was, it was polled very ſhort, which made her (as hath been ſaid) to wear borrowed hair. The Executioner that went about to pluck off her Stockins, found her little Dog crept under her Coat, which being put from thence, went, and laid himſelf down betwixt her head and body, and being beſmeared with her bloud, was cauſed to be waſhed, as were other things whereon any bloud was. The Executioners were diſmiſſed with Fees, not having any thing that was hers. Her body with the head, was conveyed into the great Chamber by the Sheriff, where it was by Chirurgeons Embalmed until its Interment.

The Caſtle of *Fotheringhay* was at that time by Leaſe from Queen *Elizabeth* in the hands of Sir *William Fitz-Williams* of *Mil-*

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ton in the ſame County who was one of the Queens Penſioners, who by reaſon of his relation to the place, was ſent to by the Commiſſioners that he ſhould come and guard them in his Caſtle, this was required of him the firſt time that the Commiſſioners came, in *October* before, for the Queens Examination, and Trial: but Sir *William Fitz-Williams* refuſing, becauſe he was not ſummoned by order from the Queen; the Commiſſioners procured ſuch order, and by vertue thereof ſummoned him again, which he obeyed: This gave him opportunities of viſiting ſometimes the Queen of *Scots*, and converſing with her, wherein he deported himſelf with ſuch reſpective civility and courteſie, that the Queen a little before her death, gave him many thanks, and told him ſhe had nothing to requite his kind uſage withal, but if he pleaſed to accept of her Sons picture hanging at her Beds-head, he ſhould take it, which he did, and his Succeſſors do ſtill enjoy it.

Thus died *Mary* the unfortunate Queen of *Scots* (a woman for her parts, fit to be a Queen) in the ſix and fortieth year of her age, and the eighteenth of her continuance in *England*, in a fair poſſibility of ſpinning the thread of her life to a greater length, had fate been as propitious to her as nature.

We ſhall follow the remainder of this great Perſonage, her body, to the Earth, and ſo leave her.

The Manner of the Solemnity of the *Scotiſh* Queens Funeral, being the firſt of *Auguſt*, 1587. when ſhe was buried in the Cathedral Church of *Peterburgh*.

Upon Tueſday being the firſt of *Auguſt* were the Funerals appointed to be celebrated for the *Scotiſh* Queen in the Cathedral Church of *Peterburgh*, and accordingly there were ſent thither from the Court, the Queens houſhold Officers, to make preparation for the Diet, Mr. *Dorrel* and Mr. *Cox*, for the Funeral Offices Mr. *Forteſcue* Maſter of the great Wardrobe: The Heralds came down three or four days before, and appointed (together with the Biſhop and the Dean) the place for the body to be Interred, which was deviſed over againſt the lying of Queen *Katherine*, near to the Tomb of *John* laſt Abbot, and firſt Biſhop of that Church. There was a rich Hearſe erected above the firſt ſtep of the Quire, near to the place of the burial, and the whole Quire and Church were hanged with black. Upon Sunday at night the thirtieth of *July*, the body was brought by Torch-light from the Caſtle of *Fotheringhay* (where it had lain ſince the time of Execution, being the eighth of *February* before) by Garter King at Arms, and other Heralds, with ſome number of Horſe, in a Chariot made of purpoſe, covered with black Velvet, and adorned with her Enſigns accordingly, between one and two of the Clock in the night: where attended for it before the Church, the Biſhop

ſhop of *Peterburgh*, and the Dean of the Cathredral Church, the Maſter of the Ward-robe, *Clarentius* King at Arms, and divers, as well of her Majeſties Servants, as other perſons; There came with the body, ſix of the Scotiſh Train, as *Melvin*, the Maſter of her Houſhold, and Phyſician, and others: the body with the cloſures weighed nine hundred weight, which being carried, and attended orderly by the ſaid perſons, was committed to the ground in the Vault appointed, and immediately the Vault was covered, ſaving a ſmall hole left open for the Staves to be broken into. There was at that time [illegible] Offices of the Church-ſervice done, the Biſhop be[illegible] have executed therein, but it was by all that were pr[illegible]ell Scotiſh as others, thought good, and agreed, tha[illegible]uld be done, at the day, and time of ſolemnity. Upon M[illegible] in the afternoon, came to *Peterburgh*, all the Lords, and Lad[illegible], and other Aſſiſtants appointed, and at the Biſhops Palace was prepared a great Supper for them, where all at one Table ſupped in the great Chamber being hanged with Black, where was a State ſet on the right ſide thereof of purple Velvet. Upon Tueſday morning, the chief Mourners, Lords, and Ladies, and other Aſſiſtants being ready, about ten of the clock they marched from the Hall of the Biſhops Palace, as followeth.

The Counteſs of Bedford *Chief Mourner.*

The Earl of *Rutland.*
The Earl of *Lincoln.*
The Counteſs of *Rutland.*
The Counteſs of *Lincoln.*
The Biſhop of *Peterburgh.*
The Biſhop of *Lincoln.*
L. *Dudley* L. Chamberlain.
L. S. *John* of *Baſing* L. Stew.
L. *Willoughby* of *Parham.*
L. *Compton.*
L. *Mordaunt.*
The Dean of *Peterburgh.*
Lady *Mordaunt.*
Lady *Talbot.*
Lady *Dudley.*
Lady S. *John* of *Baſing.*
Lady S. *John* of *Bletſhoe.*
Lady *Mary Savel.*
Lady *Cecil.*
Lady *Mountague.*
Lady *Nowel.*
Lady *Mannors.*
Mrs. *Allington* as a Lady.
8. Scotiſh Gentlewomen.
Sr. *Tho Cecil.*
Sr. *Tho. Mannors.*
Sr. *Edw. Mountague.*
Sr. *George Haſtings.*
Sr. *Richard Knightly.*
Sr. *Andrew Nowell.*
Sr. *George Savel.*
Sr. *James Harrington.*
Mr. *John Mannors* as a Knight.
18. Scotiſh Gentlemen.
Divers Eſquires with Gent.
2 Kings at Arms { *Garter.* / *Clarentius.*
5. Heralds at Arms.
An hundred poor women.

The

The ſolemnity being ſetled, the Prebends, and the Quire, which received them at the Church door, ſung an Antheme, the Scotiſh, all, ſaving Mr. *Melvin*, departed, and would not tarry at Sermon, or Ceremonies. The Biſhop of *Lincoln* preached, out of that 39. *Pſalm* 5, 6, 7 *ver. Lord let me know mine end*, &c. *Who ſhall gather them*, &c. In the Prayer, when he gave thanks for ſuch as were tranſlated out of this vale of miſery, he uſed theſe words: Let us give thanks for the happy diſſolution of the High and Mighty Princeſs *Mary* late Queen of *Scotland*, and *Dowager* of *France*, of whoſe life and death, at this time, I have not much to ſay, becauſe I was not acquainted with the one, neither was I preſent at the other: I will not enter into judgment further, but becauſe it hath been ſignified unto me that ſhe truſted to be ſaved by the bloud of Chriſt, we muſt hope well of her Salvation: For, as Father *Luther* was wont to ſay, many one that liveth a Papiſt, dieth a Proteſtant. In the diſcourſe of his Text, he only dealt with general doctrine of the vanity of all fleſh. The Sermon ended, the offering of the Chief Mourner and hatchments were received by the Biſhop of *Peterburgh*, and the offerings of the reſt, by the Dean, which ended, the mourners departed; The Ceremony of burial was done by the Dean, the Officers breaking their Staves, and caſting them into the vault upon the Coffin: And ſo they departed to the Biſhops houſe, where was a great Feaſt appointed accordingly: The concourſe of people was of many thouſands, and after dinner the Nobles departed away every one towards his own home. The Maſter of the Wardrobe paid to the Church for the breaking of the ground in the Quire and making the grave 10*l.* And for the blacks of the Quire and Church 20*l.*

Wickham.

When Cardinal *Barbarini*, afterwards Pope *Urban* 8. wrote his Poem upon this Queens death, wherein he hath this,

Regaliq; tuum funus honore caret, &c.

either he was ignorant of this her manner of interment, or elſe he undervalued it, as not ſuitable to her quality.

This relation was atteſted in a Church Regiſter by Dean *Fletcher* himſelf, ſubſcribing his name thereunto: to which (eſpecially that of the Sermon) we may give more credit than to *Martin Mar-Prelate*, who, to ſlander the Biſhops of *England* with Popery in a railing Pamphlet which he entituled an Epiſtle, charged the Biſhop of *Lincoln* with praying at this ſolemnity, That his Soul, and the Souls of all the reſt there preſent might be with the Soul of that unrepentant Papiſt departed. Though the Biſhop, as became a charitable Chriſtian, might hope well of her Salvation, yet who but *Martin* again would accuſe him of being ſo credulous, as to bind up his own Salvation in ſo confident an aſſurance of hers? Shortly

Shortly after this interment, there was a table hanged up againſt the wall, which contained this Inſcription.

Maria Scotorum Regina, Regis filia, Regis Gallorum
Vidua, Reginæ Angliæ Agnata, & Hæres proxima:
Virtutibus Regiis, & animo Regio ornata, jure Regio
Fruſtra ſæpius implorato, barbara, & tyrannica
Crudelitate ornamentum noſtri ſeculi, & lumen
Vere Regium extinguitur: Eodem nefario judicio
Et Maria Scotorum Regina morte naturali, & omnes
Superſtites Reges, plebeii facti, morte civili mulctantur.
Novum, & inauditum tumuli genus, in quo, cum vivis
Mortui includuntur, hic extat: Cum ſacris enim Divæ
Mariæ cineribus, omnium Regum, atq; Principum vio-
latam, atq; proſtratam Majeſtatem hic jacere ſcito:
Et quia tacitum Regale ſatis ſuperq; Reges ſui
Officii monet, plura non addo, Viator.

Which in Engliſh may be rendred thus. *Mary* Queen of *Scots*, daughter of a King, Widow of the King of *France*, Couſin, and next heir to the Queen of *England*, adorned with Royal vertues, and a Royal mind (the right of Princes being oftentimes in vain implored) by barbarous, and Tyrannical cruelty, the ornament of our age and truly Royal light, is extinguiſhed. By the ſame unrighteous judgment, both *Mary* Queen of *Scots*, with natural death, and all ſurviving Kings (now made common perſons) are puniſhed with civil death. A ſtrange and unuſual kind of monument this is, wherein the living are included with the dead: For, with the ſacred aſhes of this bleſſed *Mary*, know, that the Majeſty of all Kings, and Princes, lieth here violated, and proſtrate. And becauſe Regal ſecrecy doth enough and more admoniſh Kings of their duty, Traveller, I ſay no more.

This Table continued not long, but was taken away, and caſt aſide, by whoſe hand, or order I know not, yet the Royal Enſigns of an Helmet, Sword, and Scutcheon remained to the year 1643. hanging high over the place of her burial, yet did not their height ſecure them from the ſtorms, which then fell upon this Church, and Monuments.

After that the body of this Queen had reſted in this place the ſpace of 25 years, her Son King *James* being minded to remove it to *Weſtminſter*, wrote to the Church of *Peterburgh*, as followeth.

JAMES

JAMES R.

TRuſty, *and well-beloved, we greet you well: for that we think it appertains to the duty we owe to our deareſt Mother, that like honour ſhould be done to her Body, and like Monument be extant of Her, as to others, Hers, and our Progenitors have been uſed to be done, and our ſelves have already performed to our dear Siſter the late Queen* Elizabeth, *we have commanded a memorial of her to be made in our Church of* Weſtminſter, *the place where the Kings and Queens of this Realm are uſually interred: And for that we think it inconvenient, that the Monument, and Her body ſhould be in ſeveral places, we have ordered that her ſaid Body remaining now interred in that our Cathedral Church of* Peterburgh *ſhall be removed to* Weſtminſter *to her ſaid monument: And have committed the care, and charge of the ſaid tranſlation of her body from* Peterburgh *to* Weſtminſter *to the Reverend Father in God, our right truſty, and well-beloved ſervant the Biſhop of* Coventry *and* Lichfield *bearer hereof, to whom, we require you (or to ſuch as he ſhall aſſign) to deliver the Corps of our ſaid deareſt Mother, the ſame being taken up in as decent, and reſpectful manner as is fitting. And for that there is a Pall now upon the Hearſe over Her Grave, which will be requiſite to be uſed to cover Her ſaid Body in the removing thereof, which may perhaps be deemed as a Fee that ſhould belong to the Church, we have appointed the ſaid Reverend Father to pay you a reaſonable redemption for the ſame; which being done by him, we require you that he may have the Pall to be uſed for the purpoſe aforeſaid. Given under our Signet at our Honour of* Hampton *Court, the eight and twentieth day of* Septemb. *in the tenth year of our Reign of* England, France *and* Ireland, *and of* Scotland *the ſix and fortieth.* *Rich. Nile.*

In obedience to this Letter the Body of the Queen of Scots was taken up the eleventh of *October* following, in the year of our Lord, 1612. and tranſlated to *Weſtminſter*, where we ſhall leave Her, and return to our ſucceſſion of the Biſhops of *Peterburgh*.

Howland having been Biſhop here the ſpace of 15 years, died at *Caſtor*, and was buried in his own Cathedral at the upper end of the Quire. And there ſucceeded

49. *THOMAS DOVE*

Who was Dean of *Norwich*, and Chaplain to Queen *Elizabeth*, who had ſo good eſteem of him for his excellency in preaching, reverend aſpect and deportment, that ſhe was wont to call him *The Dove* with ſilver wings. He entred upon his Biſhoprick

in the year 1600. and continued therein the ſpace of 30 years. During which time, he was, like S. *Paul*'s Biſhop, a lover of Hoſpitality, keeping a very free houſe, and having always a numerous Family, yet was he ſo careful of poſterity, that he left a fair eſtate to his Heirs. He died upon the 30 of *Auguſt* 1630. in the 75 year of his age, and lieth buried in the North croſs Iſle of the Church. Over his body was erected a very comely Monument of a long quadrangular form, having four corner pilaſters ſupporting a fair Table of black Marble, and, within, the pourtraiture of the Biſhop lying in his Epiſcopal habit. At the feet on the outſide were theſe Inſcriptions.

Si quæras, viator, quo hoſpite glorietur elegans hæc mortis domus, ipſa pro ſe loquetur, ipſa pro illo, quæ ideo loqui didicit, ut ſciant illi qui eo ingratitudinis inhumaniter obriguerunt, ut in manes, in urnas ſævire ſtudeant, non defuturam ſaxis linguam quæ doceat de mortuis bene loqui. Vindex hoc, & pium marmor ſacros cineres tegit, & ſanctiorem memoriam protegit (Chariſſimum utrumq; pignus redituri Domini.) Reverendiſſimi in Chriſto Patris Thomæ Dove, quem novit Waldenum Eccleſiaſten doctiſſimum, Nordovicum Decanum vigilantiſſimum, hæc ipſa Eccleſia Epiſcopum piiſſimum, cui, poſtquam triginta annis magno cum honore præfuiſſet, ad magnum illum animarum Epiſcopum tranſmigravit: Bonus paſtor tranſlatus ab ovibus in terris ad Agnum in cœlis, quocum regnabit in ſecula. Hoc me loqui voluit Gulielmus Dove, Equ. Aur. Optimi hujus patris filius natu-maximus, honoris, & pietatis

ergo.

Carmine non opus eſt, ſat ſat præſtabit abunde,
Si ſat flere poteſt officioſus amor.
Vixit Epitaphium ſibi: Te ſpreviſſe (Poeta)
Quam facile poterit, qui bene vixit? Abi.
Atq; abeo: durum eſt numeris aptare dolorem
Atq; aquo lachrymas currere poſſe pede.
Me muto, tibi non poterunt monumenta deeſſe,
Vivum quem ſoboles tam numeroſa refert.
Hoc addam: Hic illa eſt ſenio argentata Columba
Davidis, cœlos hinc petit ille ſuos.
Dixi: Muſa loquax tanto non apta dolori
Si non flere ſatis noſtra, ſilere poteſt.

But

But this Monument was in the year 1643. levelled with the ground, ſo that Biſhop *Dove*'s Epitaph, in ſtead of Marble, muſt now live in paper.

50. *WILLIAM PEIRSE*

Being Canon of Chriſts Church in *Oxford*, and Dean of *Peterburgh*, was made Biſhop after the death of *Dove*, and inſtalled *Nov.* 14. A man of excellent parts, both in Divinity, and knowledge of the Laws: very vigilant and active he was, for the good both of the Eccleſiaſtical, and Civil State; and had he continued longer in this See, he would have rectified many things then amiſs: But he was tranſlated to the Biſhoprick of *Bath* and *Wells* after two years preſidency at *Peterburgh*.

51. *AUGUSTINE LINDSELL*

Was Dean of *Lichfield*, and upon the tranſlation of *Peirſe*, made Biſhop of this Dioceſs, being elected *December* 22. 1632. and inſtalled by Proxy, *Febr.* 25. following. He was a man of very great learning, and gave ſufficient evidence thereof to the Church by ſetting forth that excellent edition of *Theophylact* upon S. *Paul*'s Epiſtles, which work will make his name & worth live, & be honoured among all learned Divines, Foreign and Domeſtick. In his time the Parſonage of *Caſtor* was annexed to the Biſhoprick to be held in *Commendam*, which was effected by *W. Laud* Archbiſhop of *Canterbury*, as he left recorded in his Diary. When he had been Biſhop here the ſpace of two years, he was tranſlated to *Hereford*, and ſhortly after ended his life to the greatloſs of the Church of *England*.

52. *FRANCIS DEE*

Was taken from his Deanry of *Chicheſter*, and made Biſhop here, being elected *April* 9. 1634. and in *May* 28. following inſtalled by Proxy. He was a man of very pious life, and affable behaviour. After he had with much diligence and honeſty, meekneſs and hoſpitality glorioufly ſhined in his Eccleſiaſtical Orb here the ſpace of four years and ſix months, he died, much lamented, *October* 8. 1638. bequeathing by his will towards the reparation of his Cathedral Church the ſumm of an hundred pounds, and lieth buried in the upper part of the Quire near to his Epiſcopal Seat.

53. *JOHN TOWERS*

Being Dean of this Church, aſcended the other ſtep, and was made Biſhop after the death of *Dee*, being inſtalled *March.* 8. 1638.

He enjoyed his Biſhoprick in peace a very little while, for preſently great diſſenſions aroſe betwixt the two Kingdoms of *England* and *Scotland*, which occaſioned the Biſhops attendance upon the King, both in the North at *York*, and at *London* in time of Parliaments, that which was convened, *April* 13. 1640. and diſſolved *May* 5. following (the Convocation ſitting by the Kings expreſs Commiſſion until *May* 29. wherein the new Canons were made) and that alſo which began the ſame year, *November* 3. and was of a far longer continuance: On *Auguſt* 5. this year the great Commiſſion for draining the Fenns began to be holden at *Peterburgh*, the Commiſſioners ſitting in the Biſhops great Hall until the 11. of the ſame month, the determinations therein being ſince known by the name of *Peterburgh* Law. On the third of *November* following a new Parliament began to ſit, Biſhop *Towers*, according to his place, giving attendance there; In the year following aroſe great oppoſition againſt Biſhops, as to their Office, and power in having Votes in Parliament, inſomuch that many of them apprehending their inſecurity in attending upon the Houſe (much oppoſition meeting them in the way) ſome of them, to the number of twelve, drew up a Proteſtation againſt all ſuch Laws, Orders, Votes, Reſolutions, and determinations, as in themſelves, null, and of none effect, which in their abſence from *December* 27. 1641. had paſſed, or ſhould afterwards paſs, during the time of their forced abſence from the Houſe of Lords: which Proteſtation ſo heightned the diſpleaſure againſt them, that thoſe twelve Biſhops were charged with High-Treaſon, and committed to the Tower. Only Biſhop *Morton*, and B. *Hall* to the Black Rod. Of thoſe twelve Biſhops, *John Towers* Biſhop of *Peterburgh* was one, continuing under reſtraint ſome 4 or 5 months, and being enlarged, returned to his bare Palace of *Peterburgh*, where (although his revenues were taken away yet) he enjoyed but little quiet, or ſecurity, being continually alarm'd by threatnings and moleſtations which cauſed him to flie to *Oxford*, then the Kings Garriſon, under which ſhelter he continued until it was ſurrendred to Sir *Thomas Fairfax*, and then, (on *June* 29. 1646.) Biſhop *Towers* came again to his own dwelling at *Peterburgh*. But then did other troubles draw nearer to him, ſickneſſes and diſeaſes, which prevailed upon him until they had brought him to his diſſolution, which happened *January* 10. 1648. twenty dayes before his great Maſter King *Charles*, and he was buried the day following in the Grave of Abbot *Henricus de Morcot*, as hath been ſaid before.

The other 11 were *Williams* Archbiſhop of *York*. *Morton* B. of *Duresme*. *Wright* B. of *Coventry* and *Lichfield*. *Owen* B. of *Aſaph*. *Peirſe* B. of *Bath* and *Wells*. *Cooke* B. of *Hereford*. *Skinner* B. of *Oxf*. *Wren*. B. of *Ely*. *Owen* B. of *Landaffe*. *Goodman* B. of *Gloceſter*. Hall B. of *Norwich*.

His eminency in his Biſhoprick was more illuſtrious by his being paſſive than active in the diſpenſation of his Office, the times not digeſting ſuch zeal in the way of conformity to the Church of *England*, as he was endowed withal: yet did he Preach as oft as occaſion

occaſion required, wherein he was ſo excellently quaſified, as that he had but few equals, and fewer ſuperiours in his time.

He was earneſt in his zeal to the houſe of God, a teſtimony whereof he gave long before he had relation to the Church of *Peterburgh*, which I have heard from his own mouth, and it was this: King *James* uſing to viſit *Caſtle-Aſhby*, the Seat and Manſion of the Earls of *Northampton*, where Dr. *Towers* was Parſon, It was the cuſtom of thoſe houſhold Officers which belonged to the Wardrobe, to uſe the Chancel of the Pariſh-Church for a Wardrobe, King *James* not knowing any thing thereof: Dr. *Towers* being to Preach before the King, in his Sermon ſpake ſomething in ſignification thereof, which King *James* apprehending, and laying up, he queſtioned Dr. *Towers* preſently after Sermon about it. D. *Towers* acquainting him with the abuſe, and that he thought himſelf bound in conſcience to ſay what he had ſaid: The King was ſo far from being diſpleaſed, that he thanked him for his honeſt boldneſs, and gave order for the remedying of that abuſe. Preſently after the death of Biſhop *Towers*, the purchaſers of his Epiſcopal Palace began to demoliſh it, and the firſt place they laid their hands on, was the Chappel, *Jan.* 29.

John Towers being dead, the Church of *Peterburgh* continued under an *Inter-Epiſcopate* for the ſpace of a dozen years (although the Biſhop was made but a Cypher ſome years before) until it pleaſed the Sun of Divine mercy to diſpel that black cloud which had ſo long Eclipſed the glory both of Church and State, by the happy, (and never to be forgotten) reſtauration of His Sacred Majeſty King *Charles* the Second, to his juſt Rights, who out of His pious care for this Church, appointed

54 *BENJAMIN LANT*

Dr. in Divinity, Dean of *Rocheſter*, and Maſter of *Pembroke-Hall* in *Cambridge*, whoſe election was *November* 20. 1660. and Inſtallation *Decemb.* 21. His Preſidency here was not long, nor his Hand ſhort in expreſſing its benevolence towards the repairing of the Cathedral Church. His removal was to the Biſhoprick of *Lincoln*, 1662. And his Succeſſor

55. *JOSEPH HENSHAW*

Dr. in Divinity, and Dean of *Chicheſter* was elected *April* 15. 1663. and Inſtalled *May* 28. being *Aſcenſion* day.

Thus having ſet down the Succeſſion of the Abbots, and Biſhops of this Cathedral Church, we ſhall now apply our ſelves to the other Eccleſiaſtick Government, *viz.* The Dean and Chapter, which K. *Henry* founded at the diſſolution of Abbyes.

This he conſtituted of a Dean, and ſix Prebendaries, to be exempt

empt from the Biſhop of *Lincoln*, and his Juriſdiction, and alſo diſtinct from the Biſhop of *Peterburgh*, and to be an entire Eccleſiaſtical Corporation of themſelves. Their temporal juriſdiction in ſuch Mannors, Lands and Rents as were aſſigned to them, was like that of the Abbots formerly, as their Succeſſors therein. To the Dean and Prebends, all other Officers and Members were ſubordinate, and this was the Original Conſtitution and foundation of the whole.

The Dean	*l.*	*s.*	*d.*
Six Prebendaries Prieſts	*l.*	*s.*	*d.*
Eight Petty Canons,	*l.*	*s.*	*d.*
Four Students in Divinity	*l.*	*s.*	*d.*
Eight Clerks, or ſinging-men,	*l.*	*s.*	*d.*
An Epiſtoler	*l.*	*s.*	*d.*
A Ghoſpeller	*l.*	*s.*	*d.*
Two Sextons	*l.*	*s.*	*d.*
Eight Choriſters	*l.*	*s.*	*d.*
A Maſter of Choriſters	*l.*	*s.*	*d.*
Twenty Scholars at the Grammar School	*l.*	*s.*	*d.*
Six Alms-men or Beads-men	*l.*	*s.*	*d.*
The Head-Maſter of the Grammar-School	*l.*	*s.*	*d.*
The Uſher	*l.*	*s.*	*d.*
A Yearly diſtribution in Almes.	*l.*	*s.*	*d.*
For the Yearly reparation of the Cathedral	*l.*	*s.*	*d.*
For making and mending of High-ways.	*l.*	*s.*	*d.*
A Steward of the Lands	*l.*	*s.*	*d.*
Auditor of the Accompts	*l.*	*s.*	*d.*
Two Porters,	*l.*	*s.*	*d.*
Principal Cook	*l.*	*s.*	*d.*
Under-Cook	*l.*	*s.*	*d.*
Butler	*l.*	*s.*	*d.*
Purveyor	*l.*	*s.*	*d.*
Receiver of the Rents	*l.*	*s.*	*d.*
For extraordinary expences Yearly	*l.*	*s.*	*d.*
Organiſt	*l.*	*s.*	*d.*
Sub-Dean	*l.*	*s.*	*d.*
Sub-Treaſurer	*l.*	*s.*	*d.*
Chantor	*l.*	*s.*	*d.*
Two Councellors in Law	*l.*	*s.*	*d.*
Solicitor	*l.*	*s.*	*d.*
Regiſter	*l.*	*s.*	*d.*
Principal Steward	*l.*	*s.*	*d.*
Keeper of the Cloak.	*l.*	*s.*	*d.*

These were afterwards taken away, the King releaſing them for *Stanwigge and Poltbrook*.

This was taken off in time of K *Edw.* 6.

Theſe were the Officers and dependents of this Church, amongſt which the Revenues were to be diſtributed. But I have not

not yet met with any Authentick Copy for all theſe, ſave only the Dean and ſix Prebendaries. The reſt I find in ſeveral Tranſcripts, which varie one from another, that whether they were all fixed by authority, or ſome left to the diſcretion of the Governors of the Church, to be changed as occaſion ſerved, I cannot juſtly ſay.

The Lands and Rents aſſigned to this foundation were, firſt, the whole ſite or bounds of the Monaſtery (excepting ſuch as were allotted to the Biſhop) wherein were many dwelling houſes aſſigned to ſeveral places, as to the Dean, Prebendaries, and Churchmen ſuch as performed daily ſervice in the Church, which were ſet forth by the Kings Commiſſion bearing date, *July* 20. 1541. The Revenues for the Dean and Chapter, with ſuch offices and places as were ſubordinate were theſe.

In *Northampton-ſhire.*

	l.	*s.*	*d.*	
Mannor of *Peterburgh* rated Yearly at	127	07	00	*ob.*
Mannor of *Longthorp*	41	16	11	*q.*
Mannor of *Caſtre*	51	10	07	*q.*
Mannor of *Sutton*	17	00	4	
Mannor of *Glinton* and *Peikirk*	63	15	00	
Mannor of *Maxey*	19	04	00	
Mannor of *Northburgh*	07	08	01	
Mannor of *Stamford S. Martins*	18	11	03	*ob.*
Mannor of *Irtlingburgh*	33	05	11	*ob.*
Mannor of *Stanwigge*	25	08	00	*ob.*
Mannor of *Polebrook*	40	08	01	*ob.q.*

Leiceſterſhire.

	l.	*s.*	*d.*	
Mannor of *Eſton* and *Bringhurſt*	92	06	01	*q.*

Lincolnſhire.

	l.	*s.*	*d.*	
Mannor of *Fiskerton*	68	15	03	*ob.*
Mannor of *Repham, Scothern, Sudbrook*	40	09	10	
Mannor of *Scotter*	49	04	06	
Mannor of *Walcot*	06	18	01	
Mannor of *Grantham*	00	12	08	
Stamford beyond the Bridge	00	07	00	
Boſton	00	10	00	
Mannor of *Careby*	00	07	00	
Liberty or Hundred of *Scotter*	03	08	04	

Nottingham-ſhire.

	l.	*s.*	*d.*
Mannor of *North-Collingham* and *South-Coll.*	85	19	5

Huntington-ſhire

Huntingtonſhire.

	l.	*s.*	*d.*	
Mannor of *Botolphbridge*, and *Overton*	07	12	00	
Mannor of *Alwalton*	39	10	05	
Sum. total.	811	16	01	*q.*

Out-Rents in other places not comprehended in the former values.

Fiſhing in *Wittleſmere*	03	13	04
Fiſhing in *Woland*	01	13	04
Fiſhing in the Water of *Upwell Com. Norf.*	00	02	04
Fiſhing in the River *Nene*	07	00	00

Advowſons and Preſentations of Churches belonging to the Dean, and Chapter.

Stanwigge Parſonage was afterwards taken away with the Mannor.

Peikirk, *Northburgh*, *Stanwigge*, *Alwalton*, *Fiskerton*, *Irtlingburgh*, *All-Saints*, Vicaridges of *Maxey*, *North-Collingham*, *Bringhurſt*.

Portions or Penſions from ſeveral Churches.

Caſtre	05	00	00
Peikirk	01	18	00
Northburgh	00	10	00
Bernack	05	10	00
Irtlingburgh	01	13	04
Stanwigge	01	16	08
South-Collingham	01	00	00
Polebrook	01	00	00
Fiskerton	00	15	00
Scotter	02	00	00
Careby	00	07	00
Thornhaw	00	03	00
Ufford	00	16	08
Woodford, and *Stoke Doile*	02	08	08

Churches Appropriate.

Maxey, *Eſton*, *North-Collingham*.

In theſe Lands the Dean and Chapter of *Peterburgh* injoyed ſuch priviledges as commonly Lords of Mannors uſed to do. Yet was there one ſpecial priviledge which the Abbots from ancient times injoyed, and executed, and by the Grant of King *Henry*, and

and alſo by Queen *Elizabeth*, *January* 29. and third of her Reign, confirmed unto the Dean and Chapter a Priviledge known of late days by the name of *Non moleſtandum*, that is, a freedom from payment of Tolls and Cuſtomes in all Fairs, Markets, paſſages of Bridges, Ways, Ports, in and without the Realm of *England*. This the Dean and Chapter of *Peterburgh* had power to grant to their Tenants, and there are ſome living, who reap benefit by this *Non moleſtandum*; at this very day; this priviledge having been granted unto them, when the Dean and Chapter were in power ſo to do: And whoſoever ſhould act contrary to this Priviledge, was to incur the penalty of ten pounds. And by her general *Inſpeximus* bearing date *July* 9. in the ninth year of her Reign *Anno* 1567. ſhe confirmed all the Lands and Priviledges of this Church.

What Religious care the late King *Charles* had for the augmentation of the Dean and Prebendaries, with other Stipendiaries belonging to this Church, ſhall be ſeen in the cloſe of our Appendix.

The Succeſſion of this Eccleſiaſtical body from the firſt Conſtitution thereof by King *Henry*, was thus, the firſt in each being particularly nominated in King *Henry*'s Charter.

DEANS.

1 *Francis Alree*, Prior of *Northampton*, Bachelor in Divinity, was made Dean 1541.
2 *Gerard Carlton*, Bachelor in Divinity, 1543.
3 *James Curtop*, Maſter of Arts.
4 *John Boxhall*, Doctor of Law.
5 *William Latimer*, Doctor in Divinity 1560. In his time the Cathedral was by a great Peer begged of Queen *Elizabeth* to build him an Houſe, upon Information to the Queen that it was ruinous, and no Prayers ſaid therein: but Dean *Latimer* recovered it by the Queens favour, upon better Information.
6 *Richard Fletcher*, Doctor in Divinity 1585. tranſlated hence to the Biſhoprick of *Briſtol*, thence to *Worceſter*, thence to *London*.
7 *Thomas Nevil*, Doctor in Divinity 1590. firſt Maſter of *Magdalen-Colledge*, and after of *Trinity*-Colledge in *Cambridge*, where he built that ſtately back Court commonly known by his Name.
8 *John Palmer*, Doctor in Divinity 1598. was Maſter of *Magdalen*-Colledge in *Cambridge*.
9 *Richard Cleyton* Doctor in Divinity 1608. firſt Maſter of *Magdalen-Colledge* in *Cambridge*, then of S. *Johns*.
10 *George Meriton*, Doctor in Divinity 1612.

11 *Henry Beamount*, Doctor in Divinity 1616.

12 *Guil. Pierſe*, Dr. in Divinity, Canon of Chriſt-Church in *Oxford*, made Dean 1622. tranſlated to the Biſhoprick of *Peterburgh*, afterwards to *Bath* and *Wells*.

13 *John Towers*, Doctor in Divinity 1630. tranſlated to the Biſhoprick of this Church.

14 *Thomas Jackſon*, Doctor in Divinity 1638. Preſident of *Corpus-Chriſti* Colledge in *Oxford*. He liveth, and will live in his learned Works to the Worlds end.

15 *John Cozin*, Doctor in Divinity 1640. Maſter of S. *Peters* Colledge in *Cambridge*, preferred to the Biſhoprick of *Durham*.

16 *Edward Rainbow*, Doctor in Divinity, and Maſter of *Magdalen*-Colledge in *Cambridge*, inſtalled Dean of this Church, *Jan.* 5. 1660. Advanced to the Biſhoprick of *Carlile*, to which he was conſecrated *July* 10. 1664.

17 *James Duport*, Doctor in Divinity, of *Trinity*-Colledge in Cambridge, Inſtalled *July* 27. following.

The Succeſſion of the Prebendaries was as followeth.

In the firſt PREBEND.

Matthew Whittall, D. D. A ſecular Prieſt.
Howeton.
Peter.
Anthony Burton, M. A.
Robert Rodes, B. D.
William Bayly, B. D.
William Smith, B. D.
Tobias Bland, B. D. Sub-Almoner to Q. *Eliz.* and Parſon of *Abbot Rippon, Com. Hunt.*
John Bridgeman, D. D. removed to the Biſhoprick of *Cheſter.*
John Williams, D. D. removed to the Biſhoprick of *Lincoln.*
Thomas Swift, B. D. Parſon of *Waddington, Com. Lincoln.*
Simon Gunton, M. A. *Cambr.*

October. 11. 1621. He wrote himſelf *John Lincoln* elect *C. Sigilli*, whilſt he was Prebendary here.

In the ſecond PREBEND.

William Judd, B. D. A Monk of the place.
Edwin Sands, D. D.
William Binſley, L. D.
Edwin Sands, reſtored, being ejected by Q. *Mary*, or withdrawing himſelf, as others did in her days.

Nicolas

Nicolas Shepheard, D. D.
William Hill, M. A.
Edward Lively.
Robert Williamſon, D. D. Parſon of *Tichmarſh Com. Northampton*.
Robert Williamſon, D. D. Fellow of *Magd. Coll. Oxon.*
John Howorth, B. D. Preſident of *Magd. Coll. Cantabr.* afterwards D. D. and Mr. of the ſame Colledge.
William Henchman, M. A. Parſon of *Barton Com. Northampton. Cambr.*

In the third PREBEND.

Robert Pierſon, T. B. A Monk of the place.
Chriſtopher Hodgſon, B. A.
Edward Baker, *Cler.*
James Howland, M. A.
William Bayly, B. D.
Edward Marſhal, T. B. Parſon of *Wimple Com. Cantab.*
Warner Marſhall, M. A. Parſon of *Caſtor.*
Sebaſtian Smith, M. A. *Oxon.*
Abraham Jackſon, M. A.
William Louch, M. A. *Oxon.*

In the fourth PREBEND.

John Barlow, M. A.
Nicolas Murrey, L. B.
Miles Johnſon,
James Ellis, L. D.
Richard Cleyton, D. D.
Richard Cleyburne, D. D.
John Pocklyngton, D. D.
William Towers, B. D. *Oxon.*
Thomas Greaves, D. D.

In the fifth PREBEND.

John Cheyney Prior,
Pollard, B. D.
Richard Kay. B. D.
Thurſtane Murry.
Nicolas Brown, B. D.
Henry Williamſon, B. D.
Thomas Dove, M. A. Archdeacon of *Northampton*.
Henry Smith, D. D. Mr. of *Magd. Coll. Cambr.*
William Halls, M. A.

In the ſixth PREBEND.

Richard White, A Monk of the place.
Iſham, M. A.
William Binſley.
Robert Johnſon, B. D.
Richard Smith, B. D.
John Aungier, L. D.
Robert Summer, M. A. now Parſon of *Northburgh*.
John Wyldbore, M. A. Parſon of *Wittering*.
Thomas Lany, B. D.
John Whitehall.

I have now no more to do to the body of our ſtory but to preſent the Reader with a relation of ſome few Monuments with their Inſcriptions, not yet mentioned, and then the ſtory of this Church will arrive at its period.

But before I give the relation of the Monuments of this Church, I ſhall let the Reader know when, and by whom they were deſtroyed. In the year 1643. the Town of *Croyland* was, by the inhabitants thereof, made a Garriſon for the King, which they had great reaſon to do, not only to ſhew themſelves good Subjects, but good Tenants, they holding their Lands of him. In the month of *April*, on the 18 day, came the Parliament-Forces to *Peterburgh* in order to the beſieging of *Croyland*, and here having ſettled themſelves in their Quarters, they fell to execute their fury upon the Cathedral, deſtroying all things as the malicious Eye of each Sectarian Varlet prompted him to do miſchief, beating down the Windows, defacing the Monuments, tearing the Braſs from Grave-ſtones, plundering of Veſtments, Records, and whatſoever elſe came to hand, which nothing could reſiſt: Their Commanders, of whom *Cromwel* was one, if not acting, yet not reſtraining the Souldiers in this heat of their fury.

But ſome two or three days after, a finger of divine vengeance touched *Cromwel*, (although his rabble and he would not ſee it). For, being at that time quartered in the houſe of Mr. *Cervington*, commonly called the Vineyard, at the Eaſt end of the Cathedral, out of the Court of which dwelling, there was a paſſage into the Churchyard (which ſince is mured up) aſcending by 3 or 4 Stone-ſteps, *Cromwel*, (as others did) riding up thoſe ſteps, his Horſe fell under him, and riſing ſuddenly under the lintels of the door, daſhed his head againſt the lintels, ſo that he fell to the ground as dead, was ſo carried into the houſe, and it was about a fortnight ere he could be recovered: thoſe who were eye-witneſſes affirmed that the blow raiſed ſplinters in his Scalp near a fingers length. But yet the ſiege of *Croyland* went on, and on the 28 of *April* the

Town

Town was taken, on the 5 of *May*. *Cromwel* with his Forces marched to *Stamford*, and other places, leaving the *abomination of deſolation* in this Church behind them. And now I ſhall give an accompt of ſuch Monuments as were in the Church before their coming, and have been added ſince.

I ſhall begin at the Nave, or body of the Church, where I ſhall omit ſuch as are broken, and worn out, as not to be compleatly rendered: Many alſo as bear only names, and dates of burial, which will give but little content to any that ſhould read them.

As you enter into the Church, high above, on the left hand, ſtands the figure of *R. Scarlet* once a Sexton of this Church, one that was famous in his generation, as may be collected by what is under written.

You ſee old *Scarlet*'s picture ſtand on high,
But at your feet there doth his body lye.
His graveſtone doth his age, and death time ſhow,
His Office by theſe tokens you may know.
Second to none for ſtrength, and ſturdie Limme,
A ſcare-babe mighty voice, with viſage grimm:
He had interr'd two Queens within this place;
And this towns Houſholders in his live ſpace,
Twice over: But at length his own turn came,
What he for others did, for him the ſame
Was done: No doubt his Soul doth live for ay
In Heaven, though here his body clad in clay.

Joyning to a Pillar on the Northſide ſtood a comely Font, the water whereof, though it purged many, yet it could not purge this Veſſel, in the opinion of thoſe that brake it down, 1643.

Againſt the Cloiſter door are ſome antient Inſcriptions, only this perfect, beſides that of *Garton* formerly mentioned in Abbot *Richard Aſhton*.

Aſwalton natus jacet hic Henricus humatus.
Presbiter ornatus, cui ſolvat Chriſte reatus.

Something beyond towards the upper end, lieth a fair marble of late adorned with the figure of the deceaſed, in Braſs, and on a Plate round about, *Hic jacet tumulatus Robertus de Thorp Miles, quondam Cancellarius Domini Regis Angliæ, qui obiit viceſimo nono die Junii, Anno Domini Milleſimo, trecenteſimo, ſeptuageſimo ſecundo, Cujus animæ propitietur Deus*, Amen.

By his ſide is another fair Marble which carried this Inſcription, *Hic jacet tumulatus ——— miles, filius Domini Willielmi de Thorpe, qui moriebatur apud Toulton Wat'vyle die Jovis, x°. die Auguſti, Anno Domini Milleſimo, trecenteſimo* LXXV. *Cujus animæ propitietur Deus.*

Edward 3. *Anno* 46. There was one Sir *W. Thorpe*, L. Chief Juſtice of the Kings Bench, who for Bribery was condemned to be hanged. *Anno Edw.* 3. 24. 22. y. before this *Robert*.

On

On the left hand is a Marble bearing the figure of a croſs legg'd Knight, after the manner of the Templers with a dog at his feet; lately the Braſs was divorced from the Marble; and *Senour Gaſcelin de Marham* ſtripped of his Monumental bravery.

Edwardi 3. Anno 49. A little above, *Here lieth the Body of* William Leaſield *ſometimes Inhabitant of this City who departed this life,* January 22. Anno Domini 1625.

Near unto, lieth one that was taken away in his budding, his name and quality may be ſeen in the Inſcription.

Robertus Carrier
Subter, & Supra.

Anno { *Dom.* 1651. / *Ætat.* 19. / *Grad. Bacc.* 1. / *Novemb.* 24.

Not far from this is one later, who may be mentioned as another Siphrah both in function and piety. *Here lieth the Body of Jane Parker, the wife of Valentine Parker, She departed this life,* Sept. 19. day, 1653.

Here lieth a Midwife brought to bed,
Delivereſſe delivered;
Her body being churched heere,
Her Soul thanks gives in yonder Spheer.

A little higher, lieth a fair Marble which acts the ſecond part of *Niobe*, weeping for many figures of Braſs which it hath lately forgone, if the Inſcription may be thought worth the weeping for.

Siſte gradum, mortale meum ſpeculare Sepulchrum,
Hic ego qui jaceo ſum genus ecce tuum.
Frater Willimi Ramſey venerabilis olim
Iſtius Abbatis hic in honore loci.
Petriburgh Bayly Killire vocor ipſe Johannes,
Mecum ſponſa jacet ecce Johanna mea.
Tot mihi ſunt nati, mihi ſunt nataq; puellæ
Willimus, Thomas, Willimus, & ipſe Johannes,
Walt'rus, Richardus, Thomas, Agnes mihi Marga,
Grata ſit proles ac Katherina mihi.
Orate, precor, nos omnes ut Deus ipſe
Salvet ab inferno: Pactus fuit en lapis iſte

1489. April. 19.

The

The Epitaph of *W. Ramſey* Abbot near adjoyning, hath been related already, only be it added, that his Rebus on a plate of Braſs was a Ram carrying a W. and ſey written over, which was *William Ramſey.*

At the upper end of the South Iſle, was an effigies of Braſs faſtned to a Marble with an Inſcription thus, *Hic jacet Johannes de Harwedon quondam Seneſcallus Burgi, Cujus animæ propitietur Deus,* Amen.

On either ſide, betwixt the two formoſt Pillars, were two Chappels, but oblivion hath ſequeſtred them from our account. Proceed we now to the Quire, but by the way a ſmall Inſcription ſtays our foot, in the paſſage. *Hic jacet Jornandes de Tringham Prior hujus loci: Cujus animæ propitietur Deus.* Amen.

The Quire preſents nothing legible in the pavement, more than what hath been already mentioned: only the wooden ſides did very lately retain ſome memorial of their antient ornaments, both paintings and writings, though their defects be now ſupplyed with the gilded ceiling of the Ladies Chappel. It was (as hath been ſaid) in the time of Abbot *W.* of *Watervile* near five hundred years ſince, ordered as we have lately known it, and the faſhion of both Pictures and Letters, might plead ſuch antiquity. For the Paintings, they were not to be commended, neither here, nor in other places of the Church, for it hath long ſince been found fault with, that in *Peterburgh-Minſter,* you may ſee Saint *Peter* painted, his head very near, or altogether as big as his middle. Their Subject was Scripture ſtories, and underneath *Latin* Diſtichs, ſome whereof (though ſomewhat different) were written in the windows of the Cathedral Church of *Canterbury,* as the Surveyor thereof hath left Recorded. Many of theſe Verſes are periſhed with age, theſe were lately legible.

Peacham in his Compleat Gent. Treat. of drawing, and limning, *Cap.* 17.

W. Somner in his Survey of *Canterb. p.* 385.

Under the Picture of the Prophet *Iſaias,*

En pariet, & concipiet, ſic fert Iſayas,
Virgo Deum, ſemper inviolata manens.

Under *Moſes*'s Buſh.

Non ardens ardere rubus: non tacta videtur
Virginitas tangi, dum parit abſque pari.

Under *Gedeon*'s fleece.

Virginitas vellus, Verbum ros, arida tellus
Eſt caro virginea: Conca quid? Eccleſia.

Under

Under the Pictures of *Mary* and *Elizabeth*.

Plande puerperio, virgo vetulæ, quia vero
Obviat hic pietas, veteri dat lex nova metas.

Another by it.

Oſcula juſtitiæ dat pax cognata Mariæ,
Applaudet Regi præcurſor, gratia legi.

Under *Aaron*'s rod budding.

Ut contra morem dat amygdalus arida florem,
Sic Virgo puerum verſo parit ordine rerum.

Under *Nebuchadnezzar* dreaming.

Ut Regi viſus lapis eſt de monte reciſus,
Sic gravis abſque viro Virgo parit ordine miro.

Theſe on the Southſide: On the Northſide were theſe to be read.

Under *Boaz*.

Tingere conſuluit buccellam Booz in aceto
Ruth: Thomas Chriſti palpat & ipſe latus.

Under the Prophet *Habakkuk*.

Abaccuc Solem cernit ſublime levatum,
Cœlos aſcendit Chriſtus, eoſque regit.

Under the fire deſcending upon the Sacrifice.

Ignis de cœlo deſcendens, en holocauſta
Devorat: & ſacris Spiritus ecce venit.

Under the Picture of *David*.

Iſte propheta David Dominum reverenter adorat,
Ut confirmentur optima dona Dei.

Both theſe ſides of the Quire were adorned after an old decent manner, with hangings of Tapeſtry formerly mentioned in the Inventory, but in the year 1643. they were taken away, and diſperſed.

Towards

Towards the upper end of the Quire, on the South ſide, a little above the Monument of Abbot *John*, there is a comely ſtructure of white Chalk-ſtone, being alike on both ſides, but it is not known what it was raiſed for, unleſs conjecture may paſs it for a Monument of one *Reginald Lolworth* who lieth buried by it, in the South Iſle, on whoſe ſtone this Verſe is legible,

Hic jacet egregius Lolworth Reginaldus humatus.

The reſt is worn out. But who this *Reginald* was I know no more than the ſtone, whereon the word *Egregius* is much abated by oblivion of the Perſon.

But the greateſt ornament of the Quire (and indeed of the whole Church) was the High Altar, a ſtructure of ſtone moſt exquiſitely carved, and beautified with gilding and painting; it was aſcended unto by about a dozen ſteps, and from its baſis reared after the manner of a comely wall ſome ſix foot high, upon which were ſeveral curious Pilaſters ſupporting a fair arched Roof whereon were three goodly Spires reaching almoſt to the top of the Church, the whole frame dilating it ſelf to each ſide, all gilded and painted, ſaving ſome void plain places, which were anciently filled up with Plates of ſilver, as hath been mentioned in the Inventory. I wiſh I could preſent the Reader with the Effigies of it, as Mr. *Somner* hath done that in the Cathedral of *Canterbury*.

But were it never ſo glorious and beautiful to the eye, for that it had been built and uſed in times of Popery, and ſuperſtition, it was adjudged criminous enough ſo as to deſerve demolition.

The Altar or Table it ſelf was a goodly free-ſtone, which was long ſince removed, and laid in the pavement adjoyning, and a Table of wood ſet in its place, notwithſtanding which change, the Abbots Chair of ſtone adjoyning to the South end, ſuffered no alteration, but continued to our times. It was, as tradition hath derived it to us, the repreſentative of S. *Peters* Chair, where the Abbot himſelf ſate at appointed times.

But muſt an honeſt Convert be hanged becauſe he was once a Thief? muſt a regenerate perſon be damned becauſe he was once carnal? might no reformation, purgation, or alienation of this Altar to a more honeſt, and better uſe (as Altars in the Primitive times of Chriſtianity were) reprieve it from the violent hands of an enraged multitude? yet it would not: for in the year 1643 it was beaten down to the loweſt baſe of plain work, and ſo ſtood as a deformed ſpectacle ſome eight years, and then 1651. a private perſon diſliking it becauſe there was not a through reformation, it was ordered that the remainder, with the whole mound whereon it was erected, ſhould be levelled with the pavement of the Quire.

Ovid. Met. 2.

Now, as was ſaid of *Phaëtons* overthrowing the Chariot of the Sun, *Aliquis malo fuit uſus in illo*, There was ſome good from that evil, for the world had the more light: So the removal of this Altar brought ſomething to light which had long been concealed: *viz.* a certain Iron like the Beam of a Balance paſſing through that part of the Altar to the Abbots Chair, which for what uſe it ſerved, I cannot ſay. On the right hand, that is, on the South ſide, appeared theſe two Verſes written on the Wall in ancient *Saxon* Letters, now to be ſeen.

Partus, & integritas, diſcordes tempore longo
Virginis in gremio fœdera pacis habent.

On the other ſide alſo in two hollow places of the Wall were found two Cheſts of about three foot long a piece, in each of which were the bones of a Man, and of whom appeared by a Plate of Lead in each Cheſt, whereon the name of the perſon was engraven; in the one was *Elfricus*, on the other *Kynſius*, both which had been Arch-Biſhops of *York*, and being dead, their bodies were interred in the Monaſtery of *Peterburgh*, where formerly they had been Monks.

In thoſe time, Epitaphs, and Inſcriptions on the outſide of Monuments, were, either not yet, or, not commonly uſed, but a plate of Lead was put into the Coffin having the name of the deceaſed party, and ſo it was done to *Dunſtane* Arch-Biſhop of *Canterbury*, as *Matthew Paris* witneſſeth.

Ad ann. 1527.

But *Elfricus*, and *Kynſius* could not have their repoſitories ſo ſhort, from the beginning, but it is probable they had a removal, from under ground to lie above ground, in this Wall ſo near the Altar; their firſt places of Sepulture being not thought fit to contain them any longer. The place of *Elfricus* burial I cannot tell, but for *Kynſius*, I have heard my Father who was well read in the Antiquities of this Church, ſay, that the Marble Monument now lying on the Northſide of the Quire, was his. It bears the Portraicture of a ſhaven Monk lying on the top.

Beyond the Quire, the moſt Eaſtern part of the Church, is the New Building erected by Abbot *Robert Kirton*, as hath been ſaid. The windows therein are fair, and lately beautified with painted glaſs, which contained no great matter worthy of recital, ſave only the pictures of Saints, largely expreſſed.

In the South end of this building lie many of the family of *Ormes* interred, Sir *Humfrey Orme*, *Frances* his Lady with their Children. In the Wall adjoyning was placed a fair and comely Monument, with their Statues: which Monument was firſt erected upon the burial of a vertuous Gentlewoman of the ſame name, born in *Sommerſet-ſhire*, whom *Humfrey*, the eldeſt Son of Sir *Humfrey*, had taken to Wife, who, though by her Marriage ſhe changed

changed not her name, yet ſhe did her Countrey, and here died. Under her Figure was written this Epitaph.

Miſtake not, Reader, I thee crave,
This is an Altar, not a Grave,
Where Fire rak't up in Aſhes lies,
And Harts are made the ſacrifice
Till time and truth, her worth, and fame,
Revive her embers to a flame.

I cannot tell, whether this Monument fared the worſe for the Statues, or the word Altar in the Epitaph, but it was defaced, And Sir *Humfrey Orme*, his Lady, and eldeſt Son, lived to ſee the death of what was erected to continue their memories after death.

Near towards the midſt of this building, lieth interred the body of *Frances*, Wife to Dr. *John Coſin* Dean of this Church, who died (not long after her Child-birth) *March* 25. 1642. A Gentlewoman well deſerving a Monument to perpetuate her name, and memory, for which purpoſe her honoured Husband made ſome progreſs in one upon the pavement with black and white Marble chequered, but before it could be compleated on the Wall, by a Statue or Inſcription, it was blaſted by an Eaſtern wind. The day of her burial was remarkable in this, that, whilſt the Child (a Daughter Chriſtned *Anne*) was at the Font to be Baptized, the Mother lay by upon the Bier to be carried preſently to her Grave. A pretty accident (if we may call it an accident) fell out the day before. It being the Eve of the Annunciation, (and none making the leaſt queſtion but that this Gentlewoman was in a fair way of recovery after her delivery, and all things prepared for the Chriſtening of the Child) the Chanter, whoſe Office it was to appoint the Anthems, appointed to be ſung that part of the Burial-Service Compoſed by Mr. *Wilkinſon*, *I am the Reſurrection*, &c. Dean *Coſin*, being then at Church, and having the Anthem brought him, asked the Chanter, why he appointed this Anthem? The Chanter replied, It is a good Anthem and you have not yet heard it. The next morning this Gentlewoman died, and that day the ſame Anthem was ſung again at her Burial. Dean *Coſin* afterwards obſerved the *Omen*.

As you paſs out of this building on the Northſide of the Church there was lately a paſſage into the now demoliſhed Ladies Chappel, in which paſſage was a little Chappel on the right hand, Archt over with Stone, having a fair Eaſt-window, and on the Northſide little windows looking into the Ladies Chappel: Over head, were two Chambers, which common tradition hath told, to have been the habitation of a devout Lady, called *Agnes*, or Dame *Agnes*, out of whoſe Lodging-Chamber there was a hole made a-skew in

the window walled up, having its proſpect juſt upon the Altar in the Ladies Chappel, and no more. It ſeems ſhe was devout in her generation, that ſhe choſe this place for her retirement, and was deſirous that her eyes, as well as ears, might wait upon her publick Devotions. I could never yet ſee any Record to inform me who this Dame *Agnes* was: And ſurely, this Church owes the world a better account of her than I can give, in regard ſhe was a great Benefactoreſs to it, giving that, which at this day is commonly known by the Name of Dame *Agnes* Wood, not far from *Peterburgh*. Over againſt this, on the left hand, was a little Chappel, but what, or whoſe, we cannot ſay.

In the Ladies Chappel were many fair Graveſtones, but few Inſcriptions, only theſe. *Hic jacet Helena nomine Engliſh quondam uxor, Willielmi Gunton, quæ obiit 9 Octobris* 1613.

Near unto this was buried *Simon Engliſh*, who was of great eſteem in his generation, for a School-Maſter, under whom the late famous, and learned Antiquary Sir *Robert Cotton* and many others of his time, and quality, received education. The Inſcription in Braſs upon his Monument, was this. *Simoni Engliſh Archididaſcalo Petriburgi celeberrimo Epiphaniæ die, Anno Domini* 1592. *mortuo, Diſcipulus* Thomas Green *Hieronymi filius, Gratitudinis ergo, poſuit.*

The Eaſtern window of this Ladies Chappel was the faireſt, and goodlieſt in all the Church, ſcarce a fairer in any other Cathedral. It was adorned with painted glaſs, containing many ſtories, amongſt the reſt, of *Julian* the Apoſtate, and theſe two Verſes.

Cuſpide Mercurii Julianus Apoſtata cæſus
Vincis, ait, vincis, heu, Nazarene potens.

At the Weſt end of this Chappel were two ſmall Chappels of wooden incloſure, in one of which (the Northern anciently the Chappel of S. *John* the *Baptiſt*) are interred the bodies of *Chriſtopher Swinſcoe* Gent. and *Alice* his Wife, their Monument of Marble is ſtill extant, but the Inſcription loſt.

This *Alice* was a good Benefactoreſs to the poor of the Town. In this Chappel I have often ſeen a Stone in the pavement, hollowed like a ſhallow Platter, which tradition hath ſaid to have been ſo worn by the frequent kneeling of a devout perſon thereon, which might be, it being at that end which was next to the Ladies Chappel. But now that ſtone is gone.

In a Pillar near, was a pretty ſmall Monument of *John Aungier* Dr. of Law and Prebendary of this Church, but this Pillar could not ſupport the Monument longer then 1643. Near adjoyning to this Pillar, was the Chappel of S. *James*.

Now

Now we are in the North Croſs Iſle, where *W. Parys*, who (as hath been ſaid) built the Ladies Chappel, and Biſhop *Dove*, are interred. At the North end of this Iſle was a Monument of wood affixed to the Wall, letting ſurvivers know that it was in remembrance of *Richard Worm*, whoſe quality and condition may appear by the copious Inſcriptions thereon.

Richardus Worme Armiger, natus in hac urbe Petriburgenſi, primo bonis literis, & artibus liberalioribus inſtructus, In Accademia Cantabrigienſi Magiſter Artium evaſit, legibus deinde, & civilibus, & municipalibus dans operam, earum profeſſione, patriam, amicos, ſeipſum & juvit, & ornavit plurimum: Qui poſt decurſum 59 annorum, Domino animam tradidit 13. Maii, 1589.

Quod cernis parvo tumulo conſurgere ſaxum
Hoſpes nunc Wormi contegit oſſa mei.
Jure fuit, ſtudiiſque valens, ſubſellia legum
Sæpe patrociniis perſonuere ſuis.
Sed non immunem fati fecêre Camæna;
Quique aliis cavit, non cavet ipſe ſibi:
Et didicit binas qui leges calluit ante
Tertia jam fati jura ſubire ſui.
Quod potuit fecit vivus, promptuſque petenti,
Quæ potuit patriæ commoda ferre, tulit.
Et miſeris mitis ſuccurrit, donec egenis
Qui dare conſueverat, vermibus eſca fuit.
Et vermes paſcit meritò, qui vermis & ipſe
Natura factus, nomine dictus erat.
Interea vivit, ſuperas ſubvectus ad auras,
Et fruitur Chriſto ſpiritus ipſe ſuo.
Sic, & mortuus hic, & vivus pendet ab illo
Pendens qui pro illo de cruce membra dedit.

Alluſio ad nomen Worme.

Vermis edat vermem? Credas: cum vermibus ecce eſt
Vermis: ſic Vermis vermibus eſca manet.
Vermis edat Vermem? haud credas, non vermibus ipſe eſt
Vermis, nec Vermis vermibus eſca manet.
Sic eſt, ſic non eſt, verum eſt hunc eſſe beatum
Vermibus abſque ſuis, vermibus abſque ſuis.

Alluſio

Alluſio ad dictionem ſuam, Veritati adhæreto.

Worm quaſi verum, ſicque ſonat, ſic nomen, & omen.
Worm verum verè dictio vera dedit.
Dictio non diſpar, vix eſt ubi littera diſpar
Worme bene ſic verum, qui poſuit, poſuit.
Hæſit Worm vero (parilis conjunctio veri eſt)
Worm hæſit verum, dictio parque pari eſt.

Fuit Worm.

Qui fuit, eſt, erit ut fuerat, Divina voluntas
Cum voluit fieri, ſic voluit fieri.

In the ſame Iſle upon the Pavement are theſe two Memorials written upon their Grave-ſtones.

Chriſtus Rogeri Clyff dignetur miſereri
In Burgo natique Prioris, & hic tumulati.

The other,

Hic William natus Pighteſle quieſcit humatus
Facta prioratus clauſtro rexit monachatus
Sit prece ſalvatus Petri, cœloque locatus.

At the South end of this North Iſle, near the Quire, is a Vault deſcending into the ground by ſtairs of Stone, and at the bottom a low arched paſſage going under the Church, wherein any might go ſome five or ſix yards, and there find the way ſtopped with the fall of the Earth over head, but how far further this Vault went, or to what end it was firſt made, I could never learn. Haply it might lead to ſome penitential Purgatorian place; or like *Mortimors* hole at *Nottingham*, be a ſubterraneous paſſage to ſome other buildings which are now periſhed.

Step we now over the Quire to the South croſs Iſle, and there we ſhall ſee on the North end of it next the Quire, the Chappel of the Trinity, and three little Chappels on the Eaſt ſide, the firſt of S. *Oſwald* where the Heart of Abbot *Robert Sutton* was buried, the ſecond of S. *Benedict*, the other of S. *Kyneburga*, who probably was here buried upon her removal from her Church of *Caſtor*.

The pavement preſents but one Monumental Stone of *William Exton* Prior, the Plate of Braſs accompanied his fellows in the Monumental year of this Churches Monuments. The Inſcription was this,

Hic

Hic Wilihelmus erat Prior Exton, philoſophator
Nobilis ex genere, generis quoque nobilitator
.....

Ingulphus makes mention of *Radinus* the great Earl of *Hereford*, who married *Godda* ſiſter to King *Edward*, that he was buried at *Burgh*, but in what place of the Church, is not known.

On the Weſt ſide of this Iſle ſtands the Chapter houſe, where the Church Records were kept, and ſlept ſecurely until 1643. when they were roughly awakned, or rather caſt into a deeper ſleep of oblivion, moſt of them being torn, and the reſt diſperſed, to the great prejudice of the knowledge of this Churches ancient affairs, and particularly of this our Story. Anciently this place was the Chappel of the *Oſtrie*: As for the old Chapter-houſe that was in the Eaſtern Cloiſter, a goodly building, founded by King *Peada*, but now demoliſhed: In it were buried three of the Abbots, but no Inſcriptions to inform us which they were; their Marble ſtones with their Pourtraitures or Statues exquiſitely carved on them are now to be ſeen removed into the South Iſle, not far off in this Iſle is to be read towards the Cloyſter door, *Hic jacet Georgius Fraunceys Monachus & natus in Burgo Sancti Petri, quondam Subprior hujus Monaſterii, cujus animæ propitietur Deus.* Amen.

If the Reader be not weary with the recital of theſe trifling antiquities, let him but go along with me into the Cloyſter, and there we will part. The dimenſions of this Cloyſter hath been remembred in the Inventory. The Windows were all compleat and fair, adorned with glaſs of excellent painting: In the South Cloyſter was the Hiſtory of the Old Teſtament: In the Eaſt Cloyſter of the New: In the North Cloiſter the Figures of the ſucceſſive Kings from King *Peada*: In the Weſt Cloyſter was the Hiſtory from the firſt foundation of the Monaſtery of King *Peada*, to the reſtoring of it by King *Edgar*. Every window had at the bottom the explanation of the Hiſtory thus in Verſe.

The

THE FIRST

WINDOW.

Col. 1.

King Penda *a* Paynim *as Writing ſeyth*
Gate yeſe five Children of Chriſten feyth.

Col. 2.

The noble King Peada *by Gods grace*
Was the firſt founder of this place.

Col. 3.

By Queen Ermenyld *had King* Wulfere
Theſe twey ſons that ye ſee here.

Col. 4.

Wulfade *rideth as he was wont*
Into the Foreſt the Hart to hunt.

THE SECOND
WINDOW.

Col. 1.

Fro all his men Wulfade *is gone*
And ſuyth himſelf the Hart alone.

Col. 2.

The Hart brought Wulfade *to a Well*
That was beſide Seynt Chaddys *Cell.*

Col. 3.

Wulfade *askyd of Seynt* Chad
Where is the Hart that me hath lad.

Col. 4.

The Hart that hither thee hath brought
Is ſent by Chriſt that thee hath bought.

THE THIRD WINDOW.

Col. 1.

Wulfade *prayd* Chad *that ghoſtly Leech*
The Faith of Chriſt him for to teach.

Col. 2.

Seynt Chad *teacheth* Wulfade *the feyth*
And words of Baptiſm over him he ſeyth.

Col. 3.

Seynt Chad *devoutly to Maſs him dight*
And hoſeled Wulfade *Chriſty's knight.*

Col. 4.

Wulfade *wiſhed Seynt* Chad *that day*
For his brother Rufine *to pray.*

THE FOURTH
WINDOW.

Col. 1.

Wulfade *told his Brother* Rufine
That he was Chriſtned by Chaddys *doctrine.*

Col. 2.

Rufine *to* Wulfade *ſaid again*
Chriſtned alſo would I be fain.

Col. 3.

Wulfade Rufine *to Seynt* Chad *leedeth*
And Chad *with love of Faith him feedeth.*

Col. 4.

Rufine *is Chriſtned of Seynt* Chaddys
And Wulfade *his Brother his Godfather is.*

THE FIFTH WINDOW.

Col. 1.

Werbode *Steward to King* Wulfere
Told that his Sons Chriſtned were.

Col. 2.

Toward the Chappel Wulfere *gan goe*
By guiding of Werbode *Chriſtys foe.*

Col. 3.

Into the Chappel entred the King
And found his Sons worſhipping.

Col. 4.

Wulfere *in woodneſs his Sword out drew*
And both his Sons anon he ſlew.

THE SIXTH

WINDOW.

Col. 1.

King Wulfere *with* Werbode *yoo*
Burying gave his Sons two.

Col. 2.

Werbode *for vengeaunce his own fleſh tare*
The Devil him ſtrangled and to hell bare.

Col. 3.

Wulfere *for ſorrow anon was ſick*
In Bed he lay a dead man like.

Col. 4.

Seynt Ermenyld *that bleſſed Queen*
Counſelled Wulfere *to ſhrive him cleen.*

THE SEVENTH

WINDOW.

Col. 1.

Wulfere *contrite hyed him to* Chad
As Ermenyld *him counſelled had.*

Col. 2.

Chad *bade* Wulfere *for his ſin*
Abbeys to build his Realm within.

Col. 3.

Wulfere *in haſt performed than*
Brough *that* Peada *his brother began.*

Col. 4.

Wulfere *endued with high devotion*
The Abbey of Brough *with great poſſeſſion.*

THE EIGHTH
WINDOW.

Col. 1.

The third Brother King Etheldred
Confirmed both his Brethrens deed.

Col. 2.

Saxulf *that here firſt Abbot was*
For Ankerys *at* Thorney *made a place.*

Col. 3.

After came Danes *and* Brough *brent*
And ſlew the Monkys as they went.

Col. 4.

Fourſcore years, and ſixteen
Stood Brough *deſtroyed by* Danes *teen.*

THE NINTH
WINDOW.

Col. 1.

Seynt Athelwold *was bidden by Gods lore*
The Abbey of Brough *again to reſtore.*

Col. 2.

Seynt Athelwold *to King* Edgar *went*
And prayed him to help him in his intent.

Col. 3.

Edgar *bade* Athelwold *the work begin*
And him to help he would not lyn.

Col. 4.

Thus Edgar *and* Athelwold *reſtored this place,*
God ſave it, and keep it for his grace.

Here I have a fair invitation to conclude with my heartieſt prayers that this Church may ſtand, and be employed to Gods glory, and his peoples good. To which, how far the uſurped authority of the late times was propitious, I leave to the world to judge by the enſuing Act, Paſſed 19 *Auguſt* 1651.

An

An ACT Concerning the MINSTER in *Peterburgh.*

BE it Enacted by the Parliament now aſſembled, and it is Enacted by the Authority of the ſame, that the great Church called the MINSTER within the City and Burrough of Peterburgh, and the Church-yard thereunto belonging, ſhall be employed, and made uſe of by the Inhabitants of the ſaid City and Burrough in all time to come for the publick Worſhip and ſervice of God, and for a Work-houſe to employ the poorer ſort of people in Manufactures, the ſaid Inhabitants at their own Coſts and Charges, repairing and maintaining the ſame.

FINIS.

AN

APPENDIX,

BEING A

TRANSCRIPT

OF SUCH

Charters and Priviledges

As are mentioned in the foregoing

DISCOURSE.

APPENDIX

CONTAINING

TRANSCRIPTS

OF SUCH

Charters and Privileges

AS

DISCOURSE

King Wolfere

HIS

CHARTER

FOR THE

Endowments and Priviledges

OF THE

MONASTERY

OF

MEDESHAMSTED.

WOlfere Dei beneficio Rex Merciorum, & Mediterraneorum Anglorum Auſtraliumque regnorum, præſentibus, & poſteris omnibus, Chriſtum ſanctamque ejus Eccleſiam colentibus perpetuam Salutem. Benedicat anima mea Dominum Jeſum Salvatorem meum: Et coram

coram omnibus viventibus confiteor ei cum fratribus, & ſororibus meis populiſque meis novo nuper baptiſmate initiatis, quia Soljuſtitiæ ortus eſt nobis, qui nos de tenebris idololatriæ tranſtulit in admirabile lumen ſuæ agnitionis: Qui non ſolum reos paternis roribus abſolvit, & advenas, & pupillos ſuſcepit, ſed etiam in filios adoptionis credentes elegit: Cumque æterna regna omnium regnorum diſtributor ſuis fidelibus repromiſerit, etiam in hac brevi via qua ad æternitatem tranſitur, nos regnare facit. Quid ergo retribuam Domino pro omnibus quæ retribuit mihi? cum ſine ipſo nihil habeamus, nihil valeamus, nihil ſumus: magna etiam aviditate ſalutis noſtræ omnium Largitor accipit parva, & infirma noſtra quatenus cauſam habeat retribuendi maxima ſua: quodque dederimus ſanctis ſuis, quodque dilectæ Eccleſiæ ſuæ, hoc ſibi datum & acceptum ipſe teſtabitur in fine, mercedem quoque juſti juſti ſuſceptorem promittit accepturum eſſe. Quia propter illum divinæ fidei, & Eccleſiarum principem, regnique Dei Clavigerum per quem admittar in Paradiſum Domini ſpecialius reconciliari mihi geſtio per privilegium domus ſuæ quæ in Medeſhamſtede ſtudio venerabilis Abbatis Saxulfi glorioſe eſt condita, & divina Monachorum familia bene diſpoſita: Cui quicquid Anteceſſor germanus meus Peada vel Oſwinus Chriſtiana fide confrater, & conregnator conceſſere, non ſolum mea autoritate cupio ſtabilire, verum etiam de meo aliquid addere. Ego, ita faventibus fratribus meis Æthelredo ac Meruvala cum beatiſſimis ſororibus meis Kyneburga, & Kyneſuida, quarum prior Regina mutavit imperium in Chriſti ancillatum præſidens Monaſterio Kyneburgenſi quod ſuo nomine decoratur, mater ſacrarum Virginum: altera illibata virginitate in divinum flagrat thalamum. His inquam conſentientibus trado Beato Petro ad præfatum Medeſhamſtede Monaſterium hæc ſtagna, & paludes, & lacus, & piſcaturas, cum terris videlicet, & omnibus infrajacentibus quæ de meo regali jure vel principum meorum mutuatione, & aſſenſu amodo in per-

perpetuum libere famulentur Deo famulantibus: Quæ ita hic determinari volumus. Ab ipſo Medeſhamſted ad Northburch, & inde ad locum quem vocant Folies, & inde totam paludem indirectam uſque ad Eſendic, & de Eſendic ad locum quem Federmuder dicunt, & deinde in directum ad locum via decem leugiarum quem Cuggedic circa habitantes nominant, & deinde ad Raggewith & de Raggewith quinque miliariis ad Magiſtram aquam quæ ducit ad Elm, & ad Wiſebeche, atque inde ſicut itur tribus leugiis contra curſum Magiſtræ aquæ uſque ad Trokenholt, & de Trokenholt indirectum per immenſam paludem ad Dereforde longitudine viginti leugiarum, & inde ad Grateſcroſs per unam pulchram aquam Bardanea nomine ſex leugiis ad Paccelade: Sic & in medium partitis ſtagnis plurimis, & immenſis paludibus cum habitatoribus Huntedunenſis provinciæ una cum ſtagnis, & lacis Scalfremere, & Wyttliſmere, & aliis quamplurimis ad hæc pertinentibus, cum terris quoque & manſionibus quæ adjacent in Auſtrali parte de Scalfremere, & cum infraſepta undique palude uſque ad Medeſhamſtede, & ſic de Medeſhamſtede uſque ad Walmisford, & de Walmiſforde uſque Clive, & inde ad Eſton, & de Eſton ad Stamford, & de Stamford ſicut aqua decurrit ad ſupradictam Northburch. His ergo terminis omnia ſint juris ejuſdem Apoſtolici Monaſterii: Hæc inquam omnia licet parva ita concedo ſicut ego regaliter tenui, vel ab aliis effeci libera quatenus ab omni ſervitute abſoluta, in proprias tantum expenſas liberrima poſſideat Eccleſia tanquam Regina, non tanquam Famula. Hæc nobis Beato Petro principante, principalis in ſua regione, & ſpecialius Romana ſit Eccleſia: Hic quæramus ipſum patronum qui Romæ non poſſimus. Non decet, immo non expedit nobis, ut hæc ſerviat quæ fide ipſius Petri Chriſto regaliter deſponſata eſt: Reges gentium, ait Dominus Petro, a quibus accipiunt tributa? A filiis, an ab alienis? Ab alienis, inquit Petrus: Ergo liberi ſunt filii, dicit Dominus. Ergo & a nobis ſit libera hæc Regina

na mater cum filiis ſuis Miniſtris Dei noſtri, ut dimiſſis his quæ Regis erant, tota libertate quæ ſunt Dei Deo reddant. Alia quoque Monaſteria quæ Dei famuli Saxulfi inſtantia aſſurgunt, cum aliis Eccleſiis finitimis quæ deinceps generantur, hujus primævæ matris viſceribus fovenda, & educanda pignora commendamus: quatenus Chriſtiana Religio noſtris primum temporibus noſtrum regnum ingreſſa, ubiq; propagetur, confirmetur, perpetuetur. Hanc oblationem noſtram Beatiſſime pater Deuſdedit Apoſtolica manu tua obſecro perenniter corroborari, qui Succeſſor legationis fidei Beati Gregorii, & propagator Evangelii pacis Protodoctoris noſtri Auguſtini, ſextus ab ipſo Beato Auguſtino Apoſtolicus Vicarius præſides Eccleſiæ Dorovernenſi. Tu quoq; mi frater Æthelrede, & vos ſorores piiſſimæ Kyneburga & Kyneſuida pro mutua animarum noſtrarum redemptione huic Teſtamento noſtro teſtes optimi, ut præmiis condigniores ſubſcribite: Precor & omnes Succeſſores meos, ſive filii, ſive fratres, ſive externi Reges, ſucceſſerint, ut hoc noſtrum pactum ita ſervent inviolatum ſicut volunt recipere rectitudinis præmium, & evadere rapacitatis ſupplicium. Inter has donationes, & ſanctiones Venerabilis pater Monaſterii Saxulfus habens Monachos Anachoreticæ converſationis amatores, ſuggeſſit mihi cum nonnullis fratribus velle ſe quidem Dei nutu, & noſtro aſſenſu Monaſterium in ipſa ſubjacente heremo cum heremiticis cellulis in honore Dei genetricis conſtruere in loco qui jam nomen accepit Ancarig, quatenus ibi vel Cœnobitæ pro Anachoritis, vel Anachoritæ pro Cœnobitis divina pace poſſint converſari. Quibus tum ego, quod ſemel inquam vobis perpetuavi, & ſi ad alios veſtros uſus converteretis, non habuiſſem contradicere, quanto magis cum id propoſueritis in ædificationem Eccleſiæ, & in augmentationem religionis divinæ: Immo ego faveo, & laudo, ut perficiatur eo loci hæc bona, & laudabilis voluntas veſtra juxta veſtram ditionem in Domino. Quicunq; ergo hæc quæ noſtra vel cæterorum fidelium donatione Beato Petro conſecrata ſunt, auferre vel diminuere præſumpſerit,

rit, Ipſe Janitor cœli diminuat ejus partem in retributione beata; Ejus vero qui hæc largius auxerit, augeat gaudia ſempiterna. Hujus Confirmationis iſti teſtes ſubſcribuntur. Ego Wolfere Rex cum ſociis, Regibus, & Patribus, ac Ducibus hoc teſtamentum donationis meæ præſente Apoſtolico Patre noſtro Deuſdedit, confirmavi. Ego Oſwinus Rex Nordanhimbrorum amicus Abbatis Saxulfi immo Eccleſiæ Dei debitus adjutor laudavi. Ego Sighere Rex voluntarie immo Chriſtianæ fidei recenti perceptione Regi Wolfero ſubjectus conſenſi. Ego Sibbius Rex ſimili gratia devotionis, ac nova induſtria baptiſmatis eundem Wolfere habens prælatum ſubſcripſi. Ego Æthelredus frater Regis cum eodem conſenſi. Ego Kyneburga ſoror Regis amplector. Ego quoque ſoror Regis Kyneſwida favi. Ego Dorovernenſis Eccleſiæ Pontifex Deuſdedit annui. Ego Ithamor Roſenſis Epiſcopus corroboravi. Ego Wina Londonienſis Epiſcopus ſubnotavi. Ego Jerumanus Merciorum Epiſcopus approbavi. Ego Tuda Epiſcopus aſpiravi. Ego Wilfridus Presbyter famulus Eccleſiarum, & bajulus Evangelii Dei in gentes affectavi. Ego Coppa Presbyter miſſus a Rege Wolfero legatione Dei convertendis gentibus in Yikt. benedixi. Ego Abbas Saxulfus ſæpedicti Monaſterii gratifice conclamavi. Signum Imminæ Principis. Signum Edberti Principis. Signum Yitberti Principis. Signum Herefridi Principis. Signum Abonis Principis. Signum Athelwoldi Miniſtri. Signum Brordani Miniſtri. Signum Walberti Miniſtri. Signum Alhmundi Miniſtri. Signum Fredregyſi Miniſtri. His, & cæteris Optimatibus, ac Miniſtris Regis, hæc collaudata ſunt. Sancitum eſt hoc Privilegium Anno Domini D. C. LXIIII. Wolferi Regis, VII. Deuſdedit IX. Quod nullius inſana & puniendi cupiditas violet. *Whitt.*

By this Charter it may appear that the bounds of the Monaſtery of Medeſhamſted, *from Eaſt to Weſt were twenty Miles, and that* Thorney *and* Wittleſey *with their appurtenances were within the limits thereof, but* Saxulf *intending to build* Thorney, *and authorized thereunto by King* Wulfere, *abated ſo much from his Monaſtery of* Medeſhamſted, *and ſo made* Thorney *an entire* Abbey *of it ſelf.*

PRI-

PRIVILEDGES
GRANTED BY
King Ethelred,
NEXT
BROTHER, and SUCCESSOR
TO
King Wolfere,
TOGETHER WITH
Pope Agatho.

GLorioſiſſimo filio Regi Merciorum Ethelredo, fratribus quoque & Coëpiſcopis Theodoro Dorobernenſi, & Saxulpho Mediterraneorum Anglorum, & Merciorum Epiſcopo, cæteriſque conſacerdotibus, Agatho ſervus ſervorum Dei in Domino, Salutem. Dominus regnat, exultet terra, lætentur inſulæ multæ, reges terræ, & omnes populi, & cætera omnia laudent nomen Domini, quia exaltatum eſt nomen ejus ſolius. Gratia Domini noſtri Jeſu Chriſti Regis omnium ſeculorum, fœliciter quotidie adimpletur hæc exhilaratio, quod Reges, &

gentes orbis terrarum, & præcipuè juxta Divinum Oraculum Reges inſularum multarum adorant & colunt ipſum Jeſum Chriſtum unicum Dominum, & Regem ſuum, unde etiam ſanctum nomen Ejus ſpecialius benedicimus, quod vos Præcellentiſſime fili, cum veſtris piæ memoriæ fratribus non ſolum damnoſa ſculptilia dæmoniorum cum paternis erroribus exterminantes, verum Salvatorem agnoviſtis, & veræ Divinitatis effecti eſtis cultores, verum etiam ad convertendos ſubjectos vobis Reges, & populos, fidei balteo, ut boni Miniſtri Chriſti vos accinxiſtis. Cumque & in Eccleſiis, & Baptiſteriis extruendis quibus populus acquiſitionis Dei multipliciter devote laboretis, hanc charitatis veſtræ fragrantiam familiarius amplectimur, quòd de Eccleſia Beati Petri quam adeo primitivam Abbatiam cenſetis in regione veſtri Imperii, quæ eſt Mediterraneorum Anglorum in loco qui appellatur Medeſhamſteda, præclaram, tam benevola vota nobis Regia ſcilicet legatione mandaveritis. Hanc quippe, ut perhibetis, Anteceſſores veſtri, & fratres Chriſtianiſſimi per venerabilem virum nuper Abbatem, nunc conſacerdotem Saxulphum regaliter condidere, & amore Beati Petri præcipue coluere, ac Regia largitate, necnon & libertate Regia cum privilegii deſcriptionibus glorioſius extulere. Hanc, & Vos Clariſſime fili non minore fervore Regalis induſtriæ vultis Romana & Apoſtolica autoritate contra omnes impetus procelloſi mundi perpetuo muniri, immò etiam quantum eſt in prompta veſtri benevolentia, Romanam & Apoſtolicam eam facere, ubi Beatum Petrum nobis quidem corpore, vobis vero ſpiritu ſemper præſentem poſſideatis, ubi & a vobis, & a toto regno veſtro ac ſi Romæ requiratur, ac piis veneretur votis fidelium : Apparet nimirum vos eſſe intimum filium hujus quæ totius orbis mater eſt principalis Eccleſiarum, & ipſum ejus Præſidem affectare patronum qui Clavigeri poteſtate nobis aperiat regna cœlorum. Quapropter non ſolum voluntarie, ſed & maxime gratias agentes, Annuimus piæ veſtræ petitioni quatenus prædicta Eccleſia in Medes-

Medeſhamſtede Romana ſit, & Apoſtolica, ubi Beatum Petrum nobis quidem corpore, vobis vero ſpiritu ſemper præſentem poſſideatis, ubi & a vobis, & a toto regno veſtro, ac ſi Romæ requiratur, & piis veneretur votis fidelium, & ſicut Regia autoritate, ita Apoſtolica confirmatione ſit Apoſtolica, ſit ab omni ſervitute ſeculari libera, ita viz. ut quemadmodum vos dictaſtis, nec Rex, nec Epiſcopus, nec Præſes aliquis Abbati ipſius poſt electionem Eccleſiæ & Regis aſſenſum quicquam terreni oneris injungat, non cenſum, non tributum, non militiam, non aliqua unquam ſervitutis occaſio de omnibus rebus ad Eccleſiam ipſam pertinentibus, vel in magno, vel in minimo, ab ullo exigatur, quatenus ſub Rege ſuo Defenſore, non Tyranno, libere Chriſto ſoli deſerviat. Epiſcopus quoque diœceſeos, non typo prælationis, ſed officio charitatis, huic ſe impendat, Abbatemque ipſius ac ſi Romanum Legatum, & Comminiſtrum Evangelii habeat, & ſecundum ſibi ſocium æſtimet, non ſubjectum. Nullum vero potentatum in hoc Monaſterium præripiat, nec ordinationem ibi, nec quodlibet officium ſine Abbatis favore arroget: Sed neque ab ipſis intimis & peculiaribus locis, & parochiis vel in omni privilegio ipſius juris quicquam præter ejuſdem Abbatis aſſenſum accipiat, vel faciat, ne qua ſcil. abuſione pacem perturbet gregis Dominici, quales ſcandalizare eſt cum mola aſinaria in profundum demergi. Ubi autem electus ex ipſa congregatione Abbas ordinandus erit, ab Archiepiſcopo Dorobernenſi Romani Pontificis Vicario, aut a quo ipſe modo efficaciori juſſerit, Rege favente, ordinetur, nec parochianus Pontifex, ſive ipſe, ſive alius aliquis prædicta duntaxat autoritate ordinaverit, quicquam in eum præter fraternitatis obſequium præripiat. Hanc Eccleſiam cæteris Imperii veſtri Monaſteriis quæ modo aſſurgunt, vel deinceps in omnem poſteritatem naſcantur, tanquam religionis primitias excipimus, quatenus Apoſtolica gratia, ſuique Petri, veſtræque promotionis prærogativa præſtet cæteris a Tamenſe fluvio, ſicut, & orta perhibetur mater primaria:

maria: Abbas quoque ejus reliquis Arctoæ Plagæ prior habeatur, & in omnibus conventibus anterior ſedeat, ita duntaxat, ut ad ſacræ fidei, religionis, charitatis, & concordiæ compaginem loco primogeniti, & vice Romana affectuoſe præluceat confratribus, non imperet. Sed & in aula Regia, & Regalibus conſiliis ſicut Monaſterii præſtantia exigit, laudamus, ut primus vel inter primos adhæreat Regi. Et exemplo Saxulphi omnes ſucceſſores opportune, ſeu importunè regem frequentent, religioſa converſatione à terrenis revocent, ad cœleſtia erigant, ad pietatem, ad juſtitiam, ad Dei cultum hortatu crebro accendant. Hanc quoque ad veſtrum votum non ſolum voluntarie, verum etiam neceſſario concedimus benedictionem huic Apoſtolicæ Eccleſiæ, quatenus tam vos quam cæteri populi veſtri Imperii totius quoque Britanniæ, ſed & proximorum regnorum nationes quicunque vel viæ longinquitate, vel varia neceſſitudine præpediti Romæ Beatum Petrum in urbe ſua reviſere non ſufficitis, hic cum ſpiritu vobis cohabitantem, plena fide requiratis, hic vota perſolvatis, hic abſolutionem peccatorum & Apoſtolicam benedictionem per ipſum ligandi atque ſolvendi Principem fideliter ſperetis, & juſta deſiderii cum precibus exaudiri, ac cœli januam vobis aperiri credatis. Hæc igitur & cætera quæcunque ſunt tam a vobis, quam a fratribus, & anteceſſoribus veſtris huic Monaſterio in æternam hæreditatem, libertatemque perpetuam donata, ac privilegiorum ſanctionibus perhenniter commendata: Quæcunque etiam in poſterum, aut a vobis, aut a ſucceſſoribus veſtris, vel a quibuſlibet perſonis uſque in finem jure tradentur, omnia ſcilicet ſecundum veſtram poſtulationem Apoſtolica Beati Petri autoritate confirmamus: & ita hæc obſervanda ab omnibus Regibus, & Principibus Britanniæ conteſtamur, ſicut ipſum cœli janitorem timent offendere. Si quis autem hæc in aliquo (quod abſit) violare præſumpſerit, cujuſcunque poteſtatis, aut ordinis ſit, excommunicatorio ipſius Sancti Petri gladio niſi emendaverit,

daverit, excidatur: Qui vero cuſtodierit, quique res Eccleſiæ amplificare maluerit, ipſius Clavigeri gratia ſuſcipiatur: Et ſicut Infernus raptoribus, ita defenſoribus Paradiſus aperiatur.

Scripſit quoque idem Papa in eodem Privilegio ad eundem Regem, & ad Reverendiſſimum Archiepiſcopum Theodorum, & ad Saxulphum Epiſcopum, ut ſecum Regiam, & Apoſtolicam ſæpedictæ Eccleſiæ libertatem corroborarent, & indelibiliter ſubſcriberent, & anathematizarent quicunque hæc violaret. Hoc Privilegium ſancitum & confirmatum eſt a Sancto Papa Agathone, aſſentiente Concilio Centum Viginti Quinque Epiſcoporum, Anno Dominicæ Incarnationis Sexcenteſimo Octogeſimo, & per Sanctum Wilfridum deſtinatum eſt. Poſtea vero approbatum eſt ab Archiepiſcopo Theodoro in Concilio celebrato in Campo Hetfelda, ipſo Rege gratanter, & devote cum Regali autoritate has terras, & poſſeſſiones cum omnibus rebus ad eas pertinentibus Beato Petro ad præfatum Medeſhamſtede Monaſterium tradente, anathematizante, & obſecrante, ut Apoſtolico gladio animadverterentur quicunque de his aut de omnibus rebus ad ipſam Eccleſiam appendentibus quicquam detraherent: Hoc eſt, Bredune, Repingas, Cedenac, Suineſhened, Heanbrig, Lodeſhale, Scuffenhalch, Coſtesford, Streteford, Wetelburna, Luſgerd, Hethelhuniglond, Barchanig. Hæc inquit Beato Petro Regaliter habita, Regaliter concedo habenda in perpetuam hæreditatem, atque liberrimam Eccleſiæ proprietatem, obſecrans per ipſum Apoſtolorum Principem ne quis unquam ſuccendentium tam de his quam de omnibus rebus ad ipſam Eccleſiam appendentibus quicquam detrahat. Quod ſi quis fecerit, omnibus Epiſcopis damnantibus & his præſentialiter ſubſcribentibus Apoſtolico gladio animadvertatur. Archiepiſcopus quoque Theodorus ita intulit, Ego Theodorus Dorobernenſis Cathedræ inthronizatus juxta Apoſtolicum Papæ Agathonis mandatum Privilegium

This Epiſtle is extant in Sir *Hen. Spelman's* Book of the *Eng. Councils.* pag. 163.

vilegium Monaſterii Medeſhamſtede ſubſcriptione noſtra confirmo: Cujus violatores damno, & excommunico, defenſores vero gratifico, & benedico. Et Saxulfus, Ego humilis Saxulfus * ejuſdem Monaſterii fundator, ita corroborare gaudeo, ſicut ei ſpecialius, optima cupio, ut nihil uſurpem vel de rebus, vel de Officiis ipſius Monaſterii præter voluntatem Abbatis, & poſtulationem, nec ego, nec ſucceſſores mei: Ego quoque omnem violentiæ abuſionem anathemate hinc excludo. Subſcripſerunt autem & aſſenſerunt Reverendiſſimus Archiepiſcopus Eboracenſis Wilfridus, & Oſtrid Regina Ethelredi Regis, & Adrianus Romanus Legatus, & Johannes Romanus Legatus, & Putta Roffenſis, & Waldhere Londonienſs Epiſcopus, & omnes Comites, & Principes terræ totius Angliæ. Cuthbaldus quoque Abbas ita finivit. Ego Cuthbaldus ejuſdem Monaſterii Abbas ſpeciali amore amplector, ut quiſquis hæc ſervaverit, valeat, quiſquis prævaricatus fuerit (quod abſit) omnium Epiſcoporum ac ſacerdotum excommunicatione diſpereat.

* *Regali beneficio, aliud Mſ. addit.*

AMEN.

Thus

THus doth Walter *of* Wittleſey *give us but a mixt relation of King* Ethelred's *Charter, whom I have choſen to follow, rather than a later Copy, he being of greater antiquity may ſo paſs for authority alſo. Now becauſe as hath been ſaid before in our Hiſtory, that Abbot* Martin *going to* Rome *took along with him this Charter, which was not approved by Pope* Eugenius *who granted him one of another ſtrain, I ſhall (if it be no trouble to the Reader) preſent that alſo, as the ſame Author hath left it upon Record, that the difference may be ſeen.*

Poſtmodum autem (*ſaith he*) per multa tempora, illud idem Privilegium Abbas Martinus de Bek portavit ad prædictam Curiam Romanam in tempore Eugenii Papæ tertii ad confirmandum vel renovandum, ſed non concipiebatur in recta forma ut videbatur Curiæ, quoniam unus Cardinalis in Conſiſtorio dicebat hæc verba, *Ne des honorem nominis tui precamur alteri*: & tunc conceſſum erat eidem Abbati Martino Privilegium ſubſequens.

EUGENIUS Servus ſervorum Dei: Dilecto filio Martino Burgenſi Abbati, ejuſdemque fratribus tam præſentibus quam futuris regularem vitam profeſſis in perpetuum. Deſiderium quod ad religionis propoſitum & animarum ſalutem pertinere dignoſcitur, animo nos decet libenti concedere, & petentium deſideriis congruum impertiri ſuffragium. Ea propter Dilecte in Domino fili Martine Abbas, quoniam per multos labores Apoſtolorum limina noſtram præſentiam devotione debita viſitaſti, tuis, & fratrum tuorum juſtis poſtulationibus clementer annuimus, & Beati Petri Apoſtolorum Principis Burgenſem Eccleſiam in qua Divino mancipati eſtis obſequio, ſub Beati Petri, & noſtra protectione ſuſcipimus, & præſentis ſcripti Privilegio communimus: Statuentes, ut quaſcunque poſſeſſiones, quæcunque bona eadem Eccleſia impræſentiarum juſte, & canonice poſſidet, aut in

futurum conceſſione Pontificum, largitione Regum, vel Principum, oblatione fidelium, ſeu aliis juſtis modis præſtante Domino poterit adipiſci, firma vobis, & veſtris ſucceſſoribus, & illibata permaneat. Inprimis, hæc propriis duximus exprimenda vocabulis. In Northamptonſcire, Burch, quæ antiquitus Medeſhamſtede vocabatur, ubi ipſum Monaſterium ſitum eſt, cum Capella, Mercato, Theloneo, Cuneo Monetæ, cum paludibus, boſcis, & cæteris appendiciis ſuis. In Farſeta 2 Piſcatores, cum 2 manſuris terræ, & 2 naves in Wyttliſmere. Caſtra cum Eccleſia & Capella eidem Eccleſiæ adjacentibus, cum molendinis & omnibus pertinentiis ſuis. Wetherington & Walton, cum appendiciis ſuis. Glinton & Peychirch cum Eccleſia, & Capella, cum Theloneo de Deping, & Peychirch, cum piſcatura, & cæteris appendiciis ſuis. Pilleſgate cum appendiciis ſuis. In Stamford Quinquaginta novem manſuras terræ, cum terris, molendinis, Eccleſiis, Theloneo, Cuneo Monetæ. In eadem villa in Lincolnſcire ſeptem manſuras. Tinguellam, cum Eccleſia, molendino, & cæteris appendiciis ſuis. Undel cum Eccleſia, & Capella, & cum toto jure eidem villæ adjacente quod Ethenhundred vocatur, cum molendino, mercato, Theloneo, nemoribus, & appendiciis ſuis. Eſton cum molendino, & pertinentiis ſuis. Wermington cum Eccleſiis, molendinis, & cæteris appendiciis ſuis. Kettering cum Eccleſia, molendino & pertinentiis ſuis. In Irtlingburgh decem hidas cum Eccleſia, molendino & pertinentiis ſuis. In Stanwigge tres hidas cum Eccleſia, molendino, & pertinentiis ſuis. In Aldwincle tres hidas, cum Eccleſia, & pertinentiis ſuis. Cottingham cum Eccleſia, molendino & cæteris pertinentiis ſuis, ſcil. Benrefeld, Driffeld, Middilton, cum foreſto. Pightiſlee cum Eccleſia, molendino, & pertinentis ſuis. In Northampton ſedecim manſuras. In Lincolnſcire Scotere cum Eccleſia, molendino, & appendiciis ſuis, ſcil. Thorp, Scalthorp, Fiskerton cum Eccleſia, & ſuis pertinentiis. In Hoyland tres carucatas terræ cum ſalinis.

ſalinis. In Walcote ſeptem carucatas terræ. In Thurleby unam carucatam, & tres bovatus terræ, cum Eccleſia, & pertinentiis ſuis. In civitate Lincoln quatuor manſuras. In Graham, manſuras, & terram quam Colgem dedit Eccleſiæ de Burgo. In Thorkeſye, octodecim leugas de prato, & unam piſcaturam, & unam manſuram. In Notinghamſcire, Colingham cum Eccleſiis, molendinis, piſcaturis, & cum appendiciis ſuis. In Huntedonſcire, Alwalton cum Eccleſia, molendinis Theloneo navium, & pertinentiis ſuis. Flitton cum Eccleſia & pertinentiis ſuis. In burgo Huntedon terram Godrici Leffled. In Leyceſtreſcire, Eſton cum Eccleſia de Bringhurſt, molendinis, & cæteris appendiciis ſuis. In Lenna unam manſuram. In Well quatuor millia anguillarum ſingulis annis. In Clopton unam virgatam terræ. Hæc etiam quæ ab ipſo Monaſterio in feodo tenentur nihilominus duximus annotanda. viz. Feodum Anketilli de Sancto Medardo, Thornhaw, Wettering, Sibberton, Angoteby, Etton, cum appendiciis eorum. Feodum Rogeri infantis, Torpel, Ufford, Pilketon cum appendiciis ſuis, & terram quam habet in Makeſeya. Feodum Aſſelini de Watervile, Thorp, Marham, Upton cum eorum appendiciis. Feodum Radulphi filii Wilihelmi, Luddington, Meſſingham, cum appendiciis eorum. Feodum Gaufridi infantis, Gunthorp, Suthorp, & terram quam habet in Stoke, cum appendiciis eorum. Feodum Gaufridi de Lamara, Makeſeya, Thurleby cum appendiciis eorum. Feodum Radulphi de Nevile, Scotton, Malmton, cum appendiciis eorum. Feodum Rogeri Malſe, Wodeford cum appendiciis ſuis. Feodum Roberti Frebille, Dalmiton cum appendiciis ſuis. Feodum Wilihelmi de Lunetor. Clopton cum appendiciis ſuis. Feodum Roberti Marmioun, Langeton, Pokebroc cum appendiciis ſuis. Feodum Gaufridi de Wincheſtria, Armeſton, Burghlay, cum appendiciis eorum. Feodum Gilberti Faunel, Walcote cum appendiciis ſuis. Feodum Roberti de Fiſi, Sutton cum appendiciis ſuis. Feodum

Rogeri de Melton, cum appendiciis ſuis. Feodum Radulphi Tot in Paſton. Feodum Wallon' in eadem villa cum appendiciis. Feodum Yſenbardi, Pappele cum appendiciis ſuis. Feodum Wimundi, Stoke cum appendiciis ſuis. Feodum Engelrami, in eadem villa. Feodum Roberti de Oyli, Craneford. Feodum Richardi Engaine, Benifield. Feodum Wilihelmi Engain, Hargrave cum appendiciis ſuis. Feodum Theobaldi, Bringhurſt cum appendiciis ſuis. Feodum Godefridi de Cambrey, Plumbtre, Berham cum appendiciis ſuis. Feodum Roberti de Guinges, Carleby cum appendiciis ſuis. Feodum Gaufridi de Nevile, Walcote cum appendiciis ſuis. Feodum Eylſi, Helpiſton cum appendiciis ſuis. In Wenewyk tenementum Brutnaldi. Feodum Pancenolt in Eſton. Feodum Anſredii in Overton, in Thorp, & in Ermiſton. Tenementum Turici in Churchfield, Wermington, & Undel. Tenementum Viviani in Wodecroſt. Tenementum Osberni in Muſcham. Tenementum Geroldi. Libertates à Regibus Angliæ eidem Monaſterio conceſſas pia devotione, & ſcripto eorum confirmatas, atque antiquas, & rationabiles ipſius Monaſterii conſuetudines vobis nihilominus confirmamus. Obeunte vero M. nunc ejuſdem loci Abbate, vel tuorum quolibet ſucceſſorum, nullus ibi qualibet ſurreptionis aſtutia, vel violentia præponatur, niſi quem fratres communi aſſenſu, vel fratrum pars ſanioris conſilii ſecundum Dei timorem, & Beati Benedicti regulam providerint eligend. Præterea prædeceſſoris noſtri Sanctiſſimi Papæ Gregorii veſtigiis inhærentes, miſſas publicas ab Epiſcopo in veſtro Cœnobio fieri prohibemus omnino, ne in ſervorum Dei receſſibus, & eorum receptaculis ullis popularibus occaſio præbeatur conventibus, vel mulierum fiat novus introitus, quod omnino non expedit animabus eorum. Nec audeat Epiſcopus aliquis ibi Cathedram collocare, vel quamlibet poteſtatem imperandi habere, nec aliquam ordinationem, quamvis leviſſimam faciendi, niſi ab Abbate loci fuerit rogatus: quatenus Monachi ſemper maneant in Abbatum ſuorum poteſtate, nullusque

luſque Monachum ſine teſtimonio, vel conceſſione Abbatis ſui in aliqua teneat, vel ad aliquem promoveat honorem. Decernimus ergo, ut nulli omnino hominum liceat præfatum Cœnobium temere perturbare, aut ejus poſſeſſiones auferre, vel ablatas retinere, minuere, ſeu alibet vexationibus fatigare, ſed omnia integra obſerventur, eorum pro quorum gubernatione, & ſuſtentatione conceſſa ſunt, uſibus omnimodis profutura, Salva ſedis Apoſtolicæ autoritate, & Dioceſanorum Epiſcoporum * Canones juſtitia. Si qua igitur in futurum, Eccleſiaſtica, ſeculariſve perſona hanc noſtræ conſtitutionis paginam ſciens contra eam temere venire temptaverit, ſecundò, tertióve commonita, ſi non ſatisfactione congrua emendaverit, poteſtatis, honoriſque ſui dignitate careat, reamque ſe Divino judicio exiſtere de perpetrata iniquitate cognoſcat, & a ſacratiſſimo corpore, ſanguineque Dei, & Domini Redemptoris noſtri Jeſu Chriſti aliena fiat, atque in extremo examine diſtrictæ ultioni ſubjaceat; Cunctis autem eidem loco juſta ſervantibus ſit pax Domini in Chriſto, quatenus & hic fructum bonæ actionis percipiant, & apud diſtrictum Judicem præmia æternæ pacis inveniant. *Amen.* Dat. Sextodecimo Cal. Januarii, Anno Domini M. C. XL. ſexto.

* *Canonum.*

Such another Priviledge was granted by Pope Gregory *the Ninth* 1228. *but I ſhall not trouble the Reader with it, but make a retrograde motion to King* Edgars *Charter.*

THE

THE CHARTER AND PRIVILEDGES OF King Edgar,

After that the Monaſtery of *Medeſhamſtede* had been deſtroyed by the *Danes*, and continued in its deſolation ninety ſix years, and then reſtored through the pious induſtry of *Athelwold* Biſhop of *Winchester*, when the name thereof was changed into *Burgh*: Together with the Confirmations of ſeveral Kings his Succeſſors.

GRatia Domini noſtri Jeſu Chriſti Regis omnium ſæculorum, omnia ſuo nutu diſtribuentis regna terrarum, & moderantis habenas rerum. Ego Edgar ſub ipſo ſydereo Rege præſidens magnæ Britanniæ ſæpe petitionem Venerabilis, & Deo dilecti Pontificis Adelwoldi ſuper ſtabilitate Eccleſiarum, quarum ipſe infatigabilis conſtructor, accepi, maxime autem ſuper antiqui Monaſterii reſtitutione, ac libertate, quod primitus

mitus Medeſhamſtede, modo Dei adjutorio, ac ſua, ac noſtra inſtantia reſtauratum, Burch appellatur, Quod ſcil. quadam prærogativa gratiæ Sancti Petri, ac priſtinæ nobilitatis eminentius diligit. Recolens enim illud a priſtinis Regibus, Wolfero necnon Ethelredo aliiſque ſucceſſoribus magnifici ditatum, & Regalibus privilegiis fortiſſimè ſtabilitum, ſed ab externo Paganorum exercitu deſtitutum, Hic Dei ſapiens archietectus magno zelo domus Dei ſtuduit reparare: Et acquiſitis, ac redemptis poſſeſſionibus rerum cum noſtra Regali donatione prout potuit amplificare. Ego itaque pro gratia Sancti Petri, tantique patris charitate, atque animæ meæ redemptione, concedo gratantiſſimè illud ſanctum, & Apoſtolicum Cœnobium in perpetuum eſſe liberum ab omni ſeculari cauſa, & ſervitute, ut nullus Eccleſiaſticorum vel Laicorum ſuper ipſum, vel ſuper ipſius Abbatem ullum unquam habeat dominium, ſed ipſo Abbate cum ſubjecta Chriſti familia in pace Dei, & ſuperni Janitoris Petri patrocinio illud regente, ac Rege in omnibus neceſſitatibus adjuvante, ab omni mundiali jugo tam ſecurum æternaliter perſiſtat, quam liberum, ſed etiam ab Epiſcopali exactione, & iniquietudine, ex Apoſtolica libertate, & Reverendiſſimi Archiepiſcopi noſtri Dunſtani autoritate cum ſuis appendiciis, id eſt, Dodiſthorpe, & Eye, & Paſton perpetuo maneat abſolutum. Villam quoque Undale cum toto jure adjacentium quod Ethenhundred Anglice nominatur, & cum Mercato, ac Theloneo ea prorſus libertate donamus, quatenus nec Rex, nec Comes, nec Epiſcopus præter Chriſtianitatem attinentium parochiarum, nec Vicecomes, nec ulla unquam major, minorve perſona, ulla dominatione occupare, nec de ipſa villa Undale ubi legitime conſidere debet, in alium locum transferre ullatenus præſumat: Sed tantum Abbas prædicti Cœnobii illud cum ſuis cauſis, & legibus, totum in ſua poteſtate liberrime teneat, & quando, vel in quo loco ſibi placuerit, ſine ulla contradictione ſedere faciat. Item terras noſtro adjutorio vel dono, vel optimatum meorum per

præ-

præfatum Epiſcopum eidem Monaſterio adſectas quæ hic ex parte titulantur, id eſt, Barwe, Wermington, Aſchton, Kettering, Caſtre, Eyliſworth, Walton, Wetherington, Eye, Thorpe, & unum Monetarium in Stamford in perpetuam libertatem concedimus. Sint ergo tam iſtæ villæ quam ceteræ omnes quæ ad ipſum Monaſterium pertinent, cum univerſis rebus, & rationibus ſuis, & totum quod appellatur Sake, & Soke, ab omni Regali jure, & ab omni ſeculari jugo in æternum libere, & in magnis, & in minimis, in ſilvis, campis, paſcuis, pratis, paludibus, venationibus, piſcationibus, mercationibus, theloniis, omnium rerum procreationibus Dei beneficio provenientibus. Concedimus etiam quartam partem ſtagni quod dicitur Witliſmere per Epiſcopum Adelwoldum acquiſitam, cum omnibus ſcil. aquis, piſcuariis, ſtagnis, & paludibus attinentibus, uſque ad hos terminos circumjacentes, quorum Septentrionalis eſt ubi primum intratur Merelode de amne Nene, Orientalis ad Kingsdelf, Auſtralis ad Aldwinesbarne qui locus eſt in palude contra medietatem viæ Ubmerelode, Occidentalis ubi aqua de Opbete finitur ad terram, quæ omnia antiquitus ad illud ſacroſanctum Monaſterium multo latius, & longius pertinuiſſe probantur. Mercatum quoque conſtituimus in Burch ſingulare, ut nullum aliud habeatur inter Stanford, & Huntingdon, & ad illud damus ibidemq; perſolvi jubemus totum ſine contradictione ulla Theloneum, hoc eſt, primo de Witliſmere uſq; ad Theloneum Regis quod jacet ad hundred de Norman-Croſs, & de Witliſmere ſicut Merelode venit ad aquam Nene, & inde ſicut aqua currit ad Walmisforde, & de Walmisforde uſque ad Stanford, & de Stanforde juxta curſum aquæ uſque ad Cruland, & de Cruland uſque ad Muſt, & de Muſt uſque ad Kingſdelf, & deinde uſque prædictum Witliſmere: Propter varia quippe lucra, & corporalium, & ſpiritualium utilitatum hoc mercatum decrevimus illic celebrari, & undique illud requiri, quatenus & Dei Miniſtri inde adjuventur propinquius, & a concurrente populo inter terrena neceſſaria cœleſtia petantur ſubſidia

Fiſhing in *Wittleſey-Mere.*

The Market in *Burgh.*

dummodo per Sancti Petri quæſita patrocinia: & per miſſarum audita myſteria ſecundum fidem cujuſlibet ibi poſſint redimi diverſarum offenſionum debita. Porro decedente Abbate de eadem congregatione fratres, ſucceſſorum idoneum eligant, & Regis favore ordinetur. Hanc igitur totius Abbatiæ, tam in longinquis, quam proximis poſſeſſionibus Regificam libertatem ab omnibus approbatam, excepta moderata expeditione, & pontis, arciſve reſtauratione ſatagimus per ipſum devotiſſimum hujus deſcriptionis autorem Adelwoldum à ſede Apoſtolica Romanæ Eccleſiæ juxta primitivum ejuſdem Monaſterii inſtitutionem perpetuo corroborare: Quam quicunque in aliquo violare præſumpſerit, ipſius ſummi Præſidis Petri, & Romanæ Hierarchiæ, omniumque ſacrorum ordinum animadverſione in infernum æternum damnetur: Qui vero provexerit, & defenſaverit, in ſorte electorum Dei remuneretur. Sancitum eſt hoc Privilegium Anno Dominicæ Incarnationis Nongenteſimo Septuageſimo ſecundo, meique Imperii terreni Anno ſexto decimo. Quod his probabilibus teſtibus cum Sanctæ Crucis indicio ſubnotatur juxta meam ſubſcriptionem. Ego Edgar totius Albionis Baſileus hoc Privilegium cum ſigno Sanctæ Crucis confirmavi. Ego Dunſtan Dorovernenſis Eccleſiæ Archiepiſcopus hoc idem cum trophæo agiæ Crucis corroboravi. Ego Oſwaldus Eboracenſis Archiepiſcopus ſubſcripſi. Ego Adelwold Præſul conſignavi. Ego Alfſtan Epiſcopus favi. Ego Athulf Pontifex conſenſi. Ego Aſewi Abbas non renui. Ego Oſgar Abbas approbavi. Ego Athelgar Abbas conſenſi. Ego Alfere Dux. Ego Adthelumen Dux. Ego Brichnodus Dux. Ego Oſlac Dux. Ego Adelward Miniſter. Ego Ernulf Miniſter. Ego Affis Miniſter. Ego Alfunard Miniſter. Ego Freyegiſt. Ego Thured. Ego Vif. Ego Wilfric. Ego Offerd. Ego Wolſtan. Ego Ringulf. Ego Alfſtan. Ego Athelſis. Ego Wolfeah. Ego Athelmund. Ego Thureford. Ego Alfelin. Ego Frana. Ego Freyegiſt.

Ego

Ego Edwardus Rex Anglorum Monarchiam regiminis tenens, Hoc decretum patris mei per deprecationem Abbatis Adulfi perhenniter affirmavi. His teſtibus adjunctis quos ſupra nominavimus.

Ego Ethelredus Anglorum Imperio ſullimatus has donationes Predeceſſorum meorum regnante Abbate Kenulfo ſolidavi, cum his teſtibus, Dunſtano, & Oſwaldo Archiepiſcopis.

Ego Cnut Rex Anglorum Deo favente, & Elffino Abbate deprecante, hoc Privilegium cum Optimatibus corroboravi.

Ego Edwardus Dei Gratia Rex Anglorum hoc teſtamentum Anteceſſorum meorum, poſtulante Abbate Leufrico, comprobavi: Et villam de Fiskerton quam Regina mea ipſo Abbate Leufrico inſtante pro me dedit, vel potius reddidit, juri Sancti Petri in Burch concedo liberam cum terris, ſilvis, & aquis, & omnibus rebus pertinentibus. Similiter de aliis terris, id eſt, Eſton, Fletton, Overton, Alwalton, Oſgotby, & cæteris quæ in eo tempore adjectæ ſunt. Concedo eidem loco Sake, & Soke, Tol, & Them. Teſtibus Regina Eadgitha, Stigando, & Aldredo Archiepiſcopis, Haroldo, & Coſtino, cum cæteris Optimatibus meis.

His particular

CHARTER

FOR

FISKERTON,

Followeth more at large.

In manu Geo. Quarles Armig.

OPortet nos quos Deus præfecit temporaliter Rectores populo ſuo, ad omnes facere juſtitiam. Maximè autem ad Matrem noſtræ ſalutis Eccleſiam, per quam Chriſtiani facti perveniamus ad æternam Dei Miſericordiam, qui judicabit Reges terræ, & ſecundum opera ſua reddet unicuique. Quapropter ego Edwardus Rex Anglorum pro Villâ Fiskertunâ datâ in Burgh Sancto Petro jubeo fieri noſtræ confirmationis Teſtamentum contra omnium ſcilicet calumniam iniquorum. Hanc quippe Villam cùm Leofriva fœmina Lundonica haberet omnino propriam & liberam Beato Petro in prædictum locum, per obitum ſuum donavit eam ſicut fideli Teſtimonio nobis probatum eſt, perpetuò poſſidendam eâ ſcilicet plenâ libertate quâ ipſa poſſidebat. Hæc obiit in viâ Hieroſolymæ. Quod ubi Leofricus Abbas de Burgh cognovit, ad nos cauſam ſuam retulit, & per idoneos teſtes juſtum comprobavit, noſtrumque aſſenſum inde poſtulavit. At Regina mea Edryd cùm terram vendicaſſet, dicendo quod hanc ſibi eadem fœmina decreviſſet, idem Abbas per me & principes meos, Reginæ fratres Haroldum & Toſtinum, ipſius potentiam flexit, datiſque ei in gratiam xx marcis auri & ornamentis Eccleſiæ quæ ad alia xx marca appreciantur, terram Monaſterio-

naſterio ſuo liberrimam & integerrimam reſtituit. Hanc igitur donationem ego Rex Edvardus cum ipſâ Regina ita annuo, concedo, & confirmo quatenus tota illa poſſeſſio Fiſcartuna in æternum ſit perpetua & dominica ipſius Sancti Petri in Burgh ad uſus ſibi ſervientium, atq; ita maneat libera in terris, aquis, ſilvis, pratis, paſcuis, cunctiſque rebus & juſtitiis pertinentibus cum ſaca & ſocna, ut nullus inde quicquam repetat præter Arcis vel expeditionis ſubſidium. Hanc ergo conteſtor omnes poſteros meos Reges & Judices per Dominum omnium judicem, juſtitiæ amatorem, & totius injuſtitiæ vindicem, nequis unquam audeat quicquam tam ex his quam de omni jure Sancti Petri detrahere aut diminuere, quià revera ſicut illi conſequuntur æternam vitam qui Eccleſiam Dei amplificant, ita illis manent ſempiterna Tormenta qui eam in aliquo ſpoliant. Qui autem hæc violaverit, omnium Sacerdotum & Miniſtrorum Dei ore Anathema ſit. Anno ab Incarnatione Domini Milleſimo LX. confirmatum eſt hoc Teſtamentum. Cui teſtes conſpicui ſubſcribendo annotantur.

✠ Ego Eduardus Rex conſtitui.
✠ Ego Edryd Regina conceſſi.
✠ Ego Stigandus Archiepiſcopus collaudavi.
✠ Ego Aldredus Archiepiſcopus comprobavi.
✠ Ego Wolfrius Lincoln. Antiſtes corroboravi.
✠ Ego Haroldus Dux favi.
✠ Ego Toſtinus Dux teſtis fui.

✠ Signum Raulfi Regis dapiferi.
✠ Signum Aſgeri Regis dapiferi.
✠ Signum
✠ Signum Godrici, filii Edryſe.
✠ Signum Ulf de Lincona.
✠ Signum Askill Tokes ſun.
✠ Signum Laulf Maltes ſun.

Ego

Ego Wilihelmus Dei beneficio Rex Anglorum, petente Abbate Brandone, iſtud Privilegium in omnibus laudo, & confirmo, ſicut ſupraſcripti Reges ante me. Similiter & terras fratrum, vel propinquorum ſuorum quas habebant ſub Rege Edwardo hæreditarias, & liberas, hoc eſt, Scotter, Scotton, Malmeton, Ragenaldetorpe, Meſſingham, Cletham, Hibaldiſtow, Walcote, Muſcham, cum omnibus adjacentibus Ego concedo Monaſterio ſuo, & ejuſdem loci Patrono Beato Petro Apoſtolo, in perpetuam liberas, & quietas cum omnibus conſuetudinibus quæ appellantur Anglice Sake, & Soke, quatenus jugiter ſint proprie, & dominicè, ... infirmas & quaſlibet neceſſitates ibidem Deo ſervientium. Hæc ergo nemo hæredum vel ſucceſſorum meorum temerare audeat, ne excommunicationis gladio intereat, & pro hæreditate Eccleſiæ infernum poſſideat. Huic teſtes affuere Aldradus Archiepiſcopus Eboracenſis, Wilwinus Lincolnienſis Epiſcopus, Merleſuein Vicecomes, Vif filius Topi, Willielmus Comes, Willielmus Malet. Ingelramus Presbyter.

K. William

K. William Rufus HIS CHARTER

For the Tenth of his

HUNTINGS IN *NORTHAMPTON-SHIRE.*

WIllielmus Rex Anglorum Omnibus fidelibus ſuis, & Miniſtris, & Francigenis, & Anglis, Salutem. Sciatis me conceſſiſſe, & dediſſe Sancto Petro, & Abbati de Burgo totam decimam de mea venatione in Northamptonſhire, & amodo concedo ut illam omni tempore habeant. Teſtes Rad. Pagnallo, & W. Peverello, & R. de Eſcuris, & H. de Bello Campo. Dat. per Richardum Engaine apud Briſteſtocam.

This Charter was again granted by King Henry *the ſecond, and likewiſe by King* Richard *the firſt, and another alſo for* Huntingdonſhire, *which we ſhall give in its place.*

K. Henry

King Henry II.

HIS

CHARTER

Confirming the

Eight Hundreds

TO THE

MONASTERY

OF

PETERBURGH.

HEnricus Rex Anglorum, & Dux Normannorum & Aquit. & Comes Andeg. Juſticiariis, & Vic. & Miniſtris ſuis Angliæ Salutem. Præcipio quod Willielmus Abbas de Burgo teneat bene, & in pace, & libere & quietè, & juſte, & honorificè octo hundreda ſua cum omnibus libertatibus, & liberis conſuetudinibus ſuis, & juſtitiam ſuam de octo hundredis ſuis ſicut aliquis Anteceſſorum ſuorum,

ſuorum, melius, & liberius, & quietius, & honorificentius tenuit tempore Regis Henrici Avi mei: Et prohibeo ne quis eum in aliquam novam, & injuſtam conſuetudinem ponat. T. Thoma Cant. apud Winton.

This CHARTER *was alſo Confirmed by King* Richard *the Firſt.*



u King

King Richard I.

HIS

CHARTER

FOR A

S. *Peter's* Fair.

FAIR

To be holden Eight Days in

PETERBURGH.

RIchardus Dei Gratia Rex Anglorum, Dux Normannorum, Aquitan. Comes, Andeg. Archiepiſcopis, Epiſcopis, Abbatibus, Comitibus, Baronibus, Juſticiariis, Vic. & omnibus Miniſtris & fidelibus ſuis Francis, & Anglis, Salutem. Sciatis nos conceſſiſſe, & Carta iſta confirmaſſe Benedicto Abbati de Burgo, & omnibus ſucceſſoribus ſuis, & Monachis ibidem Deo ſervientibus, Nundinas octo dierum in Villa de Burgo omni anno in feſto Apoſtolorum Petri, & Pauli. Quare volumus, & firmiter præcipimus, ut prædicti Abbas, & Monachi habeant in prædictis Nundinis omnes libertates, & liberas

ras conſuetudines quas alii Baroni noſtri habent in Nundinis ſuis. Et prohibemus ne aliquis eos inde impediat, nec Mercatoribus illuc venientibus, vel inde redeuntibus, aliquod gravamen inferat, vel moleſtiam faciat. T. Waltero Rothom. Archiepiſcopo. 24 Martii. Apud Rothom.

King Richard I.

HIS

CHARTER

FOR A

Market and Fair at *Scotter* in *Lincolnſhire*.

Weekly MARKET in *Scotter* in *Lincolnſhire*, belonging to the MONASTERY of *Peterburgh*, and for a FAIR to be holden for three Daies.

RIchardus Dei Gratia Rex Angl. Dux Norman. Aquit. Comes Andeg. Archiepiſcopis, Epiſcopis, Abbatibus, Comitibus, Baronibus, Juſtic. Vic. & omnibus Miniſtris, & fidelibus ſuis, Salutem. Sciatis nos conceſſiſſe, & præſenti Carta confirmaſſe Benedicto Abbati de Burgo, & omnibus Succeſſoribus ſuis & Monachis ibidem Deo ſervientibus, ut commune Mercatum in Villa ſua de Scotter in omni ſeptimana in die Jovis, & Nundinas trium dierum omni anno in eadem Villa ad feſtum Apoſtolorum Petri, & Pauli. Quare volumus, & firmiter præcipimus, ut prædicti Abbas & Monachi habeant in prædicto Mercato, & in prædictis Nundinis omnes libertates, & liberas conſuetudines quas alii Baroni noſtri habent in Mercatis, & Nundinis ſuis. Et prohibemus ut nullus eos inde impediat, nec Mercatoribus illuc euntibus, vel redeuntibus, aliquod gravamen inferat, vel moleſtiam faciat. T. Waltero Rothom. Archiepiſcopo. 24 Martii. Apud Rothom.

King

King Richard *by his Charter bearing Date the first Year of his Reign, which was* 1189. *granted the former Fair to* Peterburgh, *and this to* Scotter, *which because they (with other Priviledges granted to this* Monaſtery) *were in ſome ſort changed whilſt he was detained in* Almain *in his return from Warring in the* Holy Land, *he renewed his Charter,* September 15. *in the Tenth Year of his Reign; ſaith* John Trikyngham.

King

King Richard I.

HIS

CHARTER

FOR THE

Abbot and Covent

OF

PETERBURGH

To have the Tenth of

HUNTINGS

IN

HUNTINGDON-SHIRE,

And alſo for themſelves to HUNT.

RIchardus Dei Gratia Rex Angl. Dux Norman. Aquit. Comes Andeg. Juſtic. Vic. Foreſtariis & Omnibus Miniſtris, & fidelibus ſuis, Francis, & Anglis, Salutem. Sciatis nos conceſſiſſe, & Carta iſta confirmaſſe Abbati de Burgo, & Monachis ibidem Deo ſervientibus totam decimam totius Venationis quæ capietur in Huntingdonſcire quicunque

cunque eam ceperit, in perpetuum: Et quod liceat eis venari Leporem, Vulpem, & Catum: ſalva alia venatione noſtra. Et ideo prohibemus ne aliquis eos inde impediat, nec Decimam prædictam eis detineat: Et præcipimus Foreſtariis ut unuſquiſque in Balliva ſua eis decimam ſuam habere faciat. T. Waltero Archiepiſcopo Rothom 24 die Martii, Apud Rothom.

King Richard, *and King* John *granted alſo many Charters to this* Monaſtery, *both for their Lands, and Priviledges in general, and many in particular, which I ſhall not here recite, but only ſome few relating to our Story.*

THE

THE CHARTER OF JOHN Whilſt he was Earl of Moriton, GRANTED TO THIS MONASTERY FOR VENISON.

JOhannes Comes Moret. Vic. & Foreſtariis & omnibus Ballivis ſuis de Northamptonſcire, Salutem. Sciatis me conceſſiſſe Cariſſimo amico meo Benedicto Abbati de Burgo & omnibus Succeſſoribus ſuis, & Monachis ejuſdem loci cum vacaverit ſedes Abbathiæ de Burgo in perpetuum tres Cervos, & ſex Damas ſingulis annis capiendos quandocunque

que voluerint à Nativitate Sancti Johannis Baptiſtæ uſque ad exaltationem Sanctæ Crucis, ubi magis voluerint, ſive in Foreſta mea de Schirwode, ſive in Clay. Ideo præcipio vobis quod permittatis eis vel hominibus ſuis capere prædictam venationem infra prædictos terminos in præmemoratis Foreſtæ meæ locis abſque impedimento, vel contradictione, quæ eis fiat inde: Hoc tamen fiat per viſum Foreſtariorum meorum. Teſtibus, Stephano Ridell Cancellario meo, Willielmo de Wenn. Rogero de Plan. Apud Theokisbiri.

X

King

King John HIS CHARTER Concerning the Deforeſtation OF *NASSABURGH.*

JOhannes Dei Gratia Rex Angl. Dux Hiberniæ, Dux Norman. Aquitan. Comes Andeg. Archiepiſcopis, Epiſcopis, Abbatibus, Com. Baron. Juſtic. Vic. Præpoſitis, Foreſtariis, & Omnibus Ballivis, & fidelibus ſuis, Salutem. Sciatis nos intuitu Dei, & Beati Petri, & ob reverentiam Beati Oſwaldi Regis, & Martyris, & pro ſalute noſtra & Anteceſſorum, & Succeſſorum noſtrorum conceſſiſſe, & præſenti Carta confirmaſſe Abbati de Burgo, & Monachis ibidem Deo ſervientibus, & militibus, & libere tenentibus qui habent terras vel tenementa in Naſſo Burgi infra has metas, ſcil. inter aquam de Nene, & aquam de Weland ſicut * conveniunt in Croyland, & de Walmisford ſicut magnum Chiminum extendit ſe uſque ad Stupendiſton extra villam de Stanford, & de Stupendiſton extra domum Sanctimonialium Sancti Michaelis de Stanford per rectam lineam

* *aquæ in Charta* H. 3.

lineam uſque in Weland: Ita quod prædicta domus ſit infra prædictas metas: Quod ipſi habeant in perpetuum totam terram infra prædictas metas deforeſtatam: Ita quòd, nec nos, nec hæredes noſtri ibidem ab eis vel ſucceſſoribus & hæredibus eorum aliquid exigere poſſimus quod ad Foreſtam vel Foreſtarium pertineat, vel occaſione Foreſtæ. Conceſſimus etiam eis quietantiam ſectæ quatuor hominum, & præpoſiti de qualibet villata infra metas præfatas ad placita Foreſtæ coram Capitali Juſticiario noſtro de Foreſta ubi placitum non eſt ſuper eos. Et quod omnia attachiamenta, & omnia placita emerſa, tam de viridi, quam de venatione, & regardo, & in bladimentis, & vaſtis boſcorum *facta* infra metas prædictas poſt ultimum iter Juſticiariorum noſtrorum de Foreſta itinerantium in Northamptonſcyra, amodo in perpetuum remaneant, & non ſummoneantur, vel placitentur: Quia volumus quod de omnibus ſupradictis in perpetuum ſint quieti. Concedimus etiam prædictis Abbati de Burgo & Monachis ibidem Deo ſervientibus in puram & perpetuam Eleemoſynam Centum Acras quietas de regardo in Maneriis ſuis de Cotingham & de Eſton, ut poſſint illas libere aſſartare, & excolere pro voluntate ſua. Quare volumus, & firmiter præcipimus quòd prædicti Abbas & Monachi, Milites & libere tenentes prædictas libertates, & quietantias habeant in perpetuum ſicut prædictum eſt. Teſtibus, Domino S. Cantuarienſi Archiepiſcopo. Dominis W. London. P. Winton. W. Wigorn. W. Coventr. Epiſcopis. R. Com. Ceſtr. W. Mariſcallo. Com. Penbr. W. Com. Sar. R. Le Bigot. Com. Northfolc. W. Com. Waren. W. Com. Arund. W. Com. Ferar. R. Com. de Clare. Dat. per manum Magiſtri Richardi de Mariſc. Cancellarii noſtri. Apud Oxoniam 12. Aprilis, Anno regni noſtri 16. 1214.

facta Ch. H. 3.

This Charter was again Confirmed by K. Hen. 3.

King Henry III.

HIS CHARTER FOR A FAIR

To be holden Eight Days in

PETERBURGH,

And for a Weekly Market at

KETTERING

IN

NORTHAMPTON-SHIRE.

HEnricus Dei Gratia Rex Angl. &c. Sciatis quod conceſſimus & hac præſenti Carta confirmavimus Abbati de Burgo Sancti Petri, & Monachis ibidem Deo ſervientibus, quòd habeant unum mercatum apud Manerium ſuum de Kettering ſingulis ſeptimanis per diem Veneris: Et quòd habeant apud Burgum Sancti Petri unam feriam ſingulis

lis annis per 8 dies duraturam à ſecunda Dominica infra Quadrageſimam in 8 dies ſequentes : Ita tamen quod prædictum Mercatum, & prædicta feria non ſint ad nocumentum vicinorum mercatorum, & vicinarum feriarum. Quare volumus & firmiter præcipimus quod prædicti Abbas, & Monachi habeant & teneant prædictum mercatum, & prædictam feriam in prædictis locis in perpetuum, bene, & in pace, libere, & quietè, cum omnibus libertatibus, & liberis conſuetudinibus ad hujuſmodi mercatum, & feriam pertinentibus, ſicut prædictum eſt.

King

King Henry III.

HIS CHARTER FOR A FAIR AT OXENEY

To be holden there for Eight Days.

HEnricus Dei Gratia Rex Angl. &c. Sciatis quod conceſſimus, & hac noſtra Carta confirmavimus Abbati, & Conventui de Burgo Sancti Petri, quod ipſi & Succeſſores ſui in perpetuum habeant unam feriam apud Oxeneye ſingulis annis per octo dies duraturam. viz. à Vigilia nativitatis Beatæ Mariæ in octo dies ſequentes, niſi illa feria ſit ad nocumentum vicinarum feriarum. Quare volumus, &

Septemb. 7.

& firmiter præcipimus pro nobis, & hæredibus noſtris quod prædicti Abbas, & Conventus habeant prædictam feriam apud Oxeneye, ſicut prædictum eſt, cum omnibus libertatibus, & liberis conſuetudinibus ad hujuſmodi feriam pertinentibus, libere, & quietè, & pacifice in perpetuum. His teſtibus, &c.

THE

THE PRIVILEDGE OF THE JUSTICES FOR THE ABBOT OF PETERBURGH TO HUNT.

PRæceptum eſt apud Hokham per Juſticiarios Domini H. Regis Angl. ſcil. per Dominum Galfridum de Langley, W. Britonem, & W. Truſſel. Petro de Nevile tunc Foreſtario, quod permittat Abbatem de Burgo venari, & capere ubi voluerit in Balliva ſua, Leporem, Vulpem, & Catum ſilveſtrem ſecundum proportum Cartarum Dominorum Regum Angliæ quas inde habet: Et canes ſuos non expeditatos, & hominum ſuorum in dominciis ſuis in eadem Balliva. Anno regni Regis Henrici filii Regis Johannis 34.

1253.

Pope

Pope Innocent IV.

HIS

INDULGENCE

FOR THE

MONKS

To cover their Heads in time of

Divine Service.

INnocentius Epiſcopus Servus ſervorum Dei, Dilecto filio Abbati Monaſterii de Burgo Sancti Petri Ordinis Sancti Benedicti Lincolnienſ. Dioc. ſalutem, & Apoſtolicam benedictionem. Ex parte dilectorum filiorum Prioris, & Conventus Monaſterii tui fuit nobis humiliter ſupplicatum, ut cum idem Monaſterium ſit in frigido loco conſtructum, nec valeant abſque gravi periculo corporum hic mali præcipue tempore diſcoopertis capitibus intereſſe divinis officiis celebrandis, licentiam eis utendi pileis ipſorum ordini congruentibus dum eiſdem interſunt officiis, de ſolita miſericordia concedere curaremus. Volentes igitur ipſorum preces affectu paterno admittere in hac parte, di-

ſcretioni tuæ per Apoſtolica ſcripta mandamus, quatenus eiſdem poſtulata concedas prout videris expedire. Dat. Lugd. Cal. Septembris, Pontificatus noſtri Anno ſeptimo.

M S. *Elienſ. in manu Geo. Glapthorn, Arm.* pag. 41.

The ſame Priviledge was granted to the MONKS *of* Ely, *by* Alexander *the Fourth, who ſucceeded* Innocent.

King

King Edward I.

HIS

CHARTER

FOR A

Thurſday-Market

AT

NORTHOLM,

AND FOR A

FAIR

To be holden there for two Days, *Sept.* 20, 21.

EDwardus Dei Gratia Rex Angliæ, Dominus Hiberniæ, & Dux Aquitaniæ, Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Comitibus, Baron. Juſtic. Vicecomitibus, Præpoſitis, Miniſtris, & omnibus Ballivis & fidelibus ſuis, Salutem. Sciatis nos conceſſiſſe, & hac Carta noſtra confirmaſſe Dilectis nobis in Chriſto Abbati, & Conventui de Burgo Sancti Petri, quod ipſi, & Succeſſores ſui in perpetuum

habeant unum Mercatum ſingulis ſeptimanis per diem Jovis apud Manerium ſuum de Northolm juxta Eye in Comit. Northt. & unam Feriam ibidem ſingulis annis per duos dies duraturam, viz. in vigilia, & in die Sancti Matthæi Apoſtoli, niſi Mercatum illud, & Feria illa ſint ad nocumentum vicinorum Mercatorum, & vicinarum Feriarum. Quare volumus, & firmiter præcipimus pro nobis, & hæredibus noſtris, quod prædicti Abbas, & Conventus, & Succeſſores ſui in perpetuum habeant prædict. Mercatum, & Feriam apud Manerium ſuum prædictum cum omnibus libertatibus, & liberis conſuetudinibus ad hujuſmodi Mercatum, & Feriam pertinentibus, niſi Mercatum illud, & Feria illa ſint ad nocumentum vicinorum Mercatorum, & vicinarum Feriarum ſicut prædictum eſt. His Teſtibus, venerabilibus Patribus, W. Archiepiſcopo Angliæ Primate, W. Coventr. & Litchfield, & J Ciceſtren. Epiſcopis, Henrico de Lacy Com. Lincoln. Thoma Comite Lancaſtr. Humfrido de Bohun Comite Hereford, & Eſſex. Rad. de monte Hermerii Comite Glouceſtr. & Hereford. Adomaro de Valentia, Roberto la Ward Seneſcallo Hoſpitii noſtri,
1306. & aliis. Data per manum noſtram apud Wolveſey, 7 die Aprilis, Anno regni noſtri Triceſimo Quarto.

Common Tradition hath preſerved ſome dark remembrance of this Fair, but, as hath been before obſerved, it is probable for ſome inconvenience to have been tranſlated to Peterburgh, *where a Fair was granted upon the ſame day, as may appear by the following Charter. Which Fair is held, and continued to this day, to the great benefit both of the City, and parts adjacent.*

King

King Henry VI.

HIS

CHARTER

FOR A

FAIR

To be holden in

PETERBURGH

For three Days. *Sept*, 20, 21, 22. commonly called *Brigge-Fair*. Brigge Fair.

HEnricus Dei Gratia, Rex Angliæ, & Franciæ, & Dom. Hiberniæ, Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Ducibus, Comitibus, Baronibus, Juſticiariis, Vicecomitibus, Præpoſitis, Ballivis, Miniſtris, & omnibus fidelibus ſuis, ſalutem. Sciatis quod de gratia noſtra ſpeciali, & de aviſamento, & aſſenſu conſilii noſtri, conceſſimus, & hac præſenti Carta noſtra confirmavimus Dilectis nobis in Chriſto Abbati, & Conventui de Burgo Sancti Petri, quòd ipſi, & Succeſſores ſui in perpetuum habeant unam Feriam ſingulis annis apud pontem de Peterburgh juxta aquam de Neene, tam in Comitatu Northt. quam in Com. Hunt. ex utraque parte ejuſdem pontis in dominio

minio eorundem Abbatis, & Conventus ibidem per tres dies duraturam, viz. in vigilia, & in die Sancti Matthæi Apoſtoli, & in Craſtino ejuſdem feſti tenens: Niſi Feria illa ſit ad nocumentum vicinarum Feriarum. Quare volumus, & firmiter præcipimus pro nobis, & hæredibus noſtris, quòd prædicti Abbas, & Conventus, & Succeſſores ſui prædicti in perpetuum habeant prædictam Feriam apud pontem de Peterburgh juxta aquam de Neene tam in Com. Northt. quam in Com. Hunt. ex utraque parte ejuſdem pontis in dominio dictorum Abbatis, & Conventus ibidem cum omnibus libertatibus, & liberis conſuetudinibus ad hujuſmodi Feriam pertinentibus, niſi Feria illa ſit ad nocumentum vicinarum Feriarum ſicut prædictum eſt. His Teſtibus, Venerabilibus Patribus, H. Cantuar. & J. Ebor. Archiepiſcopis. Y. Bathon. & Wellen. Cancellario noſtro. W. Lincoln. & W. Sarum. Epiſcopis. Chariſſimo Avunculo noſtro Humfredo Glouceſtr. ac Cariſſimo Conſanguineo noſtro Richardo Ebor. Ducibus. Henrico Northumber. & Will. Suffolc. Seneſcallo Hoſpitii noſtri, Conſanguineis noſtris Cariſſimis, Comitibus. Necnon Radulfo Cromwell Theſaurario noſtro Angliæ, Waltero Hungerford, & Willielmo de Bardolf, Camerar. noſtro Militibus, & Magiſtro Willielmo Lynwode Cuſtode privati Sigilli noſtri, & aliis. Dat. per manum noſtrum apud Manerium noſtrum de Sheen, Quarto decimo die Julii, Anno Regni noſtri Decimo Septimo.

1439.

The Town of Peterburgh *hath in our memory kept another Fair upon the Feaſt of* S. Oſwald, Auguſt 5. *but I have not yet met with the Original of it: which Fair is now quite fallen, and like to be buried in obſcurity, unleſs ſome well-willers to the Priviledge ſhall endeavour to reſtore it according to its ancient cuſtom, if the time of Harveſt will permit.*

Now

Now becauſe I have in Abbot Robert Sutton *directed the Reader to Prince* Edward's *ſecurity to the Abbot, and Convent of* Peterburgh *for their Obligation to certain Merchants for money borrowed of them by the Prince, I ſhall let the Reader ſee it, and the manner thereof:*

EDwardus Illuſtris Regis Angliæ Primogenitus Univerſis Chriſti fidelibus ad quos præſentes Literæ pervenerint, Salutem in Domino. Noverit univerſitas veſtra quod religioſi viri Abbas, & Conventus de Burgo Sancti Petri Lincoln. Dioceſ. quibuſdam Mercatoribus Senen. in quadam pecuniæ ſumma pro nobis, ſe, & omnia bona Eccleſiæ literis ſuis ſignatis dudum ſpecialiter obligarunt; Et nos propter hoc, Manerium noſtrum de Graham cum ſuis pertinentiis dictis Abbati, & Conventui ſponte tradidimus, Ita tamen quod ſi dictis Mercatoribus de dicta ſumma pecuniæ ſuo termino per nos ſatisfactum non fuiſſet, memorati Abbas, & Conventus dictum Manerium cum ſuis pertinentiis tenerent donec præfatam pecuniæ ſummam de dicto Manerio una cum damnis, intereſſe, & expenſis factis vel faciendis occaſione dictæ pecuniæ ſuo termino non ſolutæ plenarie percipient, ſicut apparet per quaſdam literas ſuper hoc inter nos & ipſos Abbatem, & Conventum confectas, ac Chirographatas, quarum una pars reſidebat penes ipſos noſtro ſigillo ſignata, alia vero reſidebat penes nos ſigillo dicti Abbatis ſignata. Et quia de præfata pecuniæ ſumma memoratis Mercatoribus per nos plenariè extitit ſatisfactum, dicti Abbas & Conventus partem dicti Chirographi noſtro ſigillo ſignatam nobis London reſtituerunt, & quia alteram partem ejuſdem Chirographi ſigillo dicti Abbatis ſignatam promptam non habuimus, nec habemus ad præſens, volumus, & concedimus pro nobis, & hæredibus noſtris quod dicta pars ſigillo ipſius Abbatis ſignata, caſſa ſit, & vacua, & penitus nullius valoris in perpetuum, & nihilominus dictis Abbati, & Conventui reſtituta, quandocunque, & ubicunque

cunque fuerit inventa, ſine aliqua dilatione, & contradictione. In cujus rei teſtimonium præſentibus ſigillum noſtrum apponi fecimus. Dat. &c.

The late King Charles *the Firſt, who was not inferior to any of his Royal Predeceſſors for religious care and protection of this Church, with others of the like nature, for which he might as deſervedly as any challenge the name of* Nurſing Father, *the glory of which name ſhall never be Ecclipſed by the blackeſt cloud of any Edomitical generation) had ſuch a vigilant eye upon this Church, that for the benefit and improvement of Officers, as well for the future, as for the preſent, He wrote to the Dean and Chapter, as followeth.*

TO

TO OUR

Truſty and Well-beloved

THE

DEAN and CHAPTER

OF OUR

Cathedral CHURCH

OF

PETERBURGH,

And to the DEAN and CHAPTER of that CHURCH that hereafter for the time ſhall be.

CHARLES R.

TRuſty and Well-beloved, *We greet you well. We have lately taken the ſtate of our Cathedral and Collegiat Churches into our Princely conſideration, that we may be the better able to preſerve that livelyhood which as yet is left unto them. Upon this Deliberation we find that of later times there hath not riſen a greater Inconvenience, than by turning Leaſes of one and twenty Years into Lives, for by that means the preſent Dean and Chapter, put great Fines into their Purſes, to enrich themſelves, their Wives, and Children, and leave their Succeſſors, of what deſerts ſoever*

to us, and the Church, deſtitute of that growing means, which elſe would come in to help them: By which courſe, ſhould it continue, ſcarce any of them could be able to live and keep houſe, according to their Place, and Calling. We know the Statute makes it alike lawful for a Dean and Chapter, to let their Leaſes for the Term of One and Twenty Years, or three Lives; but time and experience have made it apparent that there is a great deal of difference between them, eſpecially in Church-Leaſes, when men are commonly in Years before they come to thoſe Places. Theſe are therefore to Will and Command you, upon the peril of Our utmoſt diſpleaſure, and what ſhall follow thereon, that notwithſtanding any Statute, or any other pretence whatſoever, you preſume not to let any Leaſe belonging to your Church into Lives that is not in Lives already. And further where any fair opportunity is offered you, if any ſuch be, you fail not to reduce ſuch as are in Lives into Years. And we do likewiſe Will and Require, that theſe Our Letters may remain upon Record in your own Regiſter Books, and in the Regiſtry of the Lord Biſhop of that Dioceſs, that he may take notice of theſe Our Commands unto you, and give us, and Our Royal Succeſſors knowledge, if you preſume in any ſort to diſobey them. And further, whereas in Our late Inſtructions, We have Commanded all our Biſhops reſpectively, not to let any Leaſe after We have named any of them to a better Biſhoprick, but did not in thoſe Inſtructions name the Deans, who yet were intended by Us: Theſe are therefore to Declare unto you, that no Dean ſhall preſume to renew any Leaſe either into Lives or Years, after ſuch a time as We have nominated him either to a better Deanry or a Biſhoprick, having obſerved, that at ſuch times of Remove, many men care not what or how they Let, to the prejudice of the Church, and their Succeſſors. And this is our expreſs Command to you, your Chapter, and your Succeſſors, which in any caſe We require both you and them ſtrictly to obſerve, upon pain of Our high diſpleaſure, and as you, and they will anſwer the contrary at your and their utmoſt perils. Given under Our Signet at Our Mannor of *Greenwich* the Two and twentieth day of *June*, in the Tenth Year of Our Reign.

TO

TO OUR

Truſty and Well-beloved

THE

DEAN and PREBENDARIES

OF OUR

Cathedral CHURCH

OF

PETERBURGH.

CHARLES R.

TRuſty and Well-beloved, *We greet you well. We are informed that the Dotations and Allowances in our Cathedral Church of* Peterburgh *are very mean both for your ſelves the Dean and Prebendaries, and for the Petty Canons, Clerks, and other ſubſervient members therein: And further that there is very little left to keep ſo goodly a Fabrick as that Cathedral is, in ſufficient reparation. Wherefore in our Princely Care and Zeal to Gods ſervice, We are ready to take notice of every good Propoſal which may tend to the ſupportation and advancement of the ſame. Foraſmuch therefore as it is repreſented unto Us by the moſt Reverend Father in God our Right Truſty and Right Well-beloved Councellor, The Lord Arch-Biſhop of* Canterbury, *that a very fair opportunity will within few years offer it ſelf (the like whereof if that be omitted, can hardly at any time after be hoped for in that*

Church) namely by the renewing the Leaſe of the Manors of Caſtor *and* Sutton *which are the Inheritance of that Cathedral, and are reputed to be clearly worth five hundred and threeſcore pounds* per annum, *or thereabouts over and above the Rents which now are reſerved upon them. In this regard We are pleaſed to direct theſe Our Royal Letters unto you, willing and requiring you the Dean and Prebendaries that whenſoever you ſhall next renew the ſaid Leaſe, ſo as to add any Term of Years thereunto, you ſhall not aim at your own preſent advantage only, but alſo at the future good of that Church in ſucceeding Ages: And ſhall therefore reſerve the full ſumm of Three hundred and Ten pounds* per annum (*over and above the old Rent*) *upon the ſame: By which increaſe (as We have cauſed it to be apportioned) you ſhall be able to add unto the Deans place, Threeſcore pounds yearly; unto every Prebendary, Sixteen pounds yearly; unto every Petty-Canon Six pounds; unto every Clerk, Three pounds ſix ſhillings eight pence; unto every Choriſter, One pound thirteen ſhillings four pence; unto the Maſter and Teacher of them, Three pounds; Unto the Chanter Three pounds, unto the Organiſts Ten pounds; to either of the Sextons forty ſhillings; and toward the repair of the Fabrick of the Church Forty ſix pounds: to the great Improvement of all the ſaid places, and incouragement of all thoſe that from time to time ſhall be employed in Gods Holy Service among you. And Our Royal Will and Pleaſure is, that at the next Chapter to be held by you, after the receipt hereof, you ſhall make a Chapter-Act to this very purpoſe, cauſing alſo theſe Our Royal Letters and directions to be faithfully Regiſtred in your Chapter-Book: And that every ſucceeding Dean, and Prebendary together with his admiſſion and inſtalment, have notice given him hereof, until theſe our Princely and Pious proviſions for that Church ſhall be accompliſhed and fully perfected. And that after theſe Our Royal Letters ſhall be Regiſtred, you lay them up ſafe among your Evidences, there to be kept as a Monument of Our Care to the Service of Almighty God.* Given under Our Signet at Our Palace of *Weſtminſter* the Ninth of *November*, in the fourteenth Year of Our Reign.

I ſhall

I ſhall here preſent an Ancient Catalogue of a Library in this Monaſtery, which, having no Date annexed to it, muſt be left to conjecture when it might be taken. The Marginal Illuſtrations I have taken out of *Bellarmine*, *Pitſeus*, *Trithemius*, and affixed them thereunto.

Matricularium Librariæ Monaſterii Burgi Sancti Petri paucis libris non examinatis.

A
Claudius * *ſuper Matthæum.*
Expoſitio Joh. Chryſoſtomi ſuper In principio erat Verbum.
Expoſitio ejuſdem ſuper Evang. de Muliere Cananæa.
Expoſitio Bedæ ſuper Evang. Non eſt arbor bona.
Expoſitio ejuſdem ſuper Evangelium, Facta ſunt Encænia.
Sex ſermones de Sancta Maria.
Duo Sermones de Sancta Agnete.
Vita Sancti Romani Rothomagenſis Epiſcopi.
Vita Sancti † *Dunſtani Archiepiſcopi.*

* He was a *Scotchman*, and lived *Anno* 820. *Bellarm.*

† *Dunſtane* was made Arch-Biſhop of *Canterb.* 961. and ſate their 27 years, *Somner.*

B
Dialogus Baſilii, & Johannis. S. libri ſex.
Auguſtinus de Pœnitentia.
Gennadius * *de Eccleſiaſticis dogmatibus.*
Collationes † *Neſteronis Abbatis.*
Collationes Abbatis Abraham.
Collationes Abbatis Cheremonis.

* *Gennadius* was a Prieſt at *Marſeiles*, *Anno* 490. This Book is extant amongſt S. *Auſtins* works, ſaith *Bellarm.*

† Theſe Collations are extant in *C*—
See *G.*

C
Paſtorale * *Ambroſii*
Quæſtio Hieronymi de induratione cordis Pharaonis, & de aliis quatuor quæſtionibus.
Item de 15 ſignis ante diem Judicii.

* Amongſt S. *Ambroſe* his works this *Paſtorale* bears the Title *De dignitate Sacerdotali.* Tom. 4.

† *Damianus* was a Monk of *Ravenna*, *Anno* 1060. and wrote the life of Abbot *Odilo* ſaith, *B*——

D
Auguſtinus de libero arbitrio.
Liber Petri † *Damiani Monachi qui dicitur, Dominus Vobiſcum.*
Vita Odilionis * *Abbatis.*
Vita Sancti Maioli.
Vita Willielmi Alcurbues.
Quædam miracula Leonis Papæ.

* The Life of *Odilo* and *Maiola* were alſo written by *Oſbinus* a Monk of *Canterbury*, Anno 1074. *Pitſ.* This *Odilo*, ſaith *Trithemius*, was Abbot of *Cluniack*, and died *Anno* 1048. He ſucceeded *Maiolus* who was Abbot there, ſaith *Sigebert.* Anno 975. 998.

Hieronymus

F *Hieronymus de Interpretationibus Hebraicorum nominum.*
Expoſitiones Hebraicarum literarum.
Quædam ſententiæ ex dictis diverſorum Theologorum collectæ de Myſterio corporis & ſanguinis Chriſti.

G. *Albinus* * *ſuper Eccleſiaſten.*

H *Hieronymus ſuper Marcum.*
Vita Sanctæ Mildredæ Virginis.

I *Tractatus Origenis de Suſanna.*
Vita Sancti Nicolai †.
Vita Sancti Botulphi Abbatis.
Tractatus de Tranſlatione ſanctorum tor----
Vita Sancti Guthlaci *.
Sermo B. Ambroſii † *de obſervantia Epiſcoporum.*
Ambroſius de myſteriis.
Ambroſius de Sacramentis *.
Ambroſius de utilitate & laude jejunii †.
Hyponoſticon Auguſtini contra Pelagianos, & Celeſtranos.

L *Epiſtola Paulæ, & Euſtochii ad Marcellam exhortatoria de ſanctis locis.*
Epiſtola Hieronymi de Septies percuſſa.
Epiſtola ejuſdem ad Oceanum de morte Fabiolæ.
Epiſtola ejuſdem ad Marcellam.
Epiſtola ejuſdem ad Lætam de inſtitutione filiæ.
Plures Epiſtolæ Hieron. ad Marcellam.
Item ad Oceanum de quæſtione Evangelii, Qui dixerit verbum adverſus Filium hominis.
Item Epiſtola ad Marcellam.
Item Epiſtola Hieron. ad matrem & filiam in Galliis commorantes.
Item Epiſtola ad Caſtorinam materteram.
Item Epiſtola ejuſdem ad Salvinam de Nebrid. & viduitate ſervanda.
Item Epiſtola ejuſdem ad Aggeruchiam de Monogamia.
Quæſtiones ejuſdem ad Hedibiam, ſ. duodecim.

M *Tractatus Joh. Chryſoſtomi ſuper Epiſtolas Pauli ad Hebræos.*
Tractatus ejuſdem de vii. *horis diei.*

Auguſtinus

* *Albinus* or *Alcuinus* was Scholar to *Beda*, and Tutor to *Charles* the Great, *Anno* 770. ſaith *Trithemius*; 780. ſaith *Bellarmine*.

† S. *Nicolas* was Biſhop of *Myra*, mentioned *Act* 27.5. and died *Anno* 309. *Decem.*6. is to his memory.

* *Guthlacus* was Confeſſor to *Etheldald* K. of *Mercia*, the Founder of *Croyland* Monaſtery, *Anno* 716. His life was written by *Felix* a Monk of *Croyland*, Anno 730. and afterwards done into Verſe by *William* a Monk of *Ramſey*, *Anno* 1180. *Pitſ.* His life was written by ——

† Not known by this name in S. *Ambroſe*.

* Extant in his 4 Tome.

† In S. *Ambr.* works it is *De Helia, & Jejun.*

N

Auguſtinus de mendacio ad Conſentium, liber unus.
Item alius liber de mendacio.
Item duo libri ad Vicnentium de eadem re.
Auguſtinus de natura & origine animæ, ad Renatum.
Item alius liber de natura & origine animæ, ad Petrum.
Sermo Arrianorum.
Auguſtinus contra eundem ſermonem.
Auguſtinus contra adverſarium legis, & Prophetarum libri duo.
Auguſtinus de adulterinis conjugiis, libri duo.
Sermo Sancti Auguſtini de paſtoribus.
Item Sermo ejuſdem de ovibus.
Auguſtinus ad Marcellinum de Spiritu & litera, liber unus.
Sententia Auguſtini de libro retractationum ſuper librum de unico baptiſmo.
Auguſtinus de unico baptiſmo liber unus.
Epiſtola Auguſtini ad Marcellinum de quibuſdam quæſtionibus.
Auguſtinus contra Donatiſtas de baptiſmo libri ſeptem.
Auguſtinus ad Marcellinum de baptiſmo parvulorum libri duo.

O

Sexaginta quinque quæſtiones * *Oroſii Preſbyteri, & totidem reſponſiones Auguſtini.*
Epiſtolæ Senecæ ad Paulum †.
Epiſtolæ Pauli ad Senecam.
Epiſtola Anſelmi Archiepiſcopi de ſacrificio Azymi, & fermentati.
Anſelmus de proceſſione Spiritus Sancti *.
Anſelmus, Cur Deus homo.
Formula vitæ honeſtæ Martini Epiſcopi, quæ agit † *de quatuor virtutibus Cardinalibus.*
Muſa Martini. i. Cacoſionus lingua paterna ſonat.
Lanfrancus * *contra Berengarium de Corpore, & ſanguine Domini.*
Quædam ſolutiones † *Ernulfi Epiſcopi Roffenſis ad quoſdam quæſtiones Lamberti Abbatis Sancti Bertani.*
Sermo Euſebii de Corpore & ſanguine Domini.
Sermo Iſidori Epiſcopi Hiſpalenſis de eadem re *.
Quid quibus temporibus ſit legendum, aut canendum.
Commentum Boëtii de Trinitate.
Expoſitio ſuper idem Commentum.

Libellus

* *Oroſius* was a Prieſt of *Spain*, and Scholar to S. *Auſtin*, *Anno* 420. *Trith.* 425. *Bellarmine.*

† The Epiſtles commonly vogued to have paſſed betwixt S. *Paul* and *Seneca*, are extant. Hence S. *Hierom* inſerted *Seneca* amongſt his Eccleſiaſtical writers. *Nicolas Triveth* an *Engliſh* man, *Anno* 1324. paraphraſed upon theſe Epiſtles: So likewiſe did *Faber Stapulenſis.*

* *Anſelmus* was made Arch-Biſhop of *Cant.* *Anno* 1093. He ſucceeded *Lanfrancus.*

† See *L. IX.*

* *Lanfrancus* was made Arch-Biſhop of *Cant.* *Anno* 1070. This Book is extant, Printed *Lovanii*, 1551.

† *Ernulfus* was Abbot of *Peterburgh*, and from thence tranſlated to *Rocheſter.* See *B....*

* See *Q.*

Libellus contra Eutichen, & Neſtorium.
Expoſitio ſuper eundem.
Iſidorus de ordine creaturæ.
Epiſtola † S. Bacharii ad Januarium.
Anſelmus de concordia præſcientiæ & prædeſtinationis & gratiæ Dei cum libero arbitrio.
Conſuetudines Monachorum Cluniacenſium.
Epiſtolæ diverſorum Pontificum.
*Paſſio * S. Laurentii verſificé.*
Paſſio ‡ S. Mauritii ſociorum & ejus, verſifice
Verſus de S. Pafnutio.
De pœnitentia Thaidis meretricis.
Verſus de tranſgreſſione Jonæ prophetæ.
Verſus de Jepte.
Verſus de Suſanna.
Exhortatio vitæ honeſtæ.
Vita Sanctæ Anſtrobertæ Virginis, verſifice, † & diverſa ejuſdem Miracula.

P *Quæſtiones Albini de Geneſi, & ſolutiones.*
Tractatus de menſuris & ponderibus.
Interpretationes quorundam nominum veteris teſtamenti.

Q *Sermo Auguſtini de Cantico novo.*
Sermo de quarta feria.
De Cataclyſmo.
De tempore Barbarico cum Sermone de Trinitate.
*Liber proœmiorum Iſidori * cum libris veteris teſtamenti, & novi.*
Liber Iſidori de ortu, & vita patrum veteris & novi teſtamenti.
Iſidorus de patribus veteris & novi teſtamenti, Quis cujus typum geſſerit.
Catalogus Iſidori de Catholicis Scriptoribus.
Catalogus Hieronymi de Catholicis Scriptoribus.
Epiſtola † Gelaſii Papæ, & ſeptuaginta Epiſcoporum de recipiendis, & non recipiendis libris.
Catalogus Gennadii de Catholicis Scriptoribus.
Item Catalogus Iſidori de Catholicis Scriptoribus.
*Robertus Tumbeley * ſuper Cantica Canticorum.*
Expoſitio S. Cypriani Martyris ſuper Orationem Dominicam.
Duo libri Soliloquiorum S. Auguſtini.
Auguſtinus de Immortalitate animæ liber unus.
Auguſtinus de Quantitate animæ liber unus.
Auguſtinus de definitionibus Eccleſiaſticorum dogmatum liber unus.

† *Bacharius Mauceus* a *Briton*, diſciple to S. *Patrick*, *Anno* 460. *Pitſ.* who mentioneth this Epiſtle under this Title, *De reparatione lapſi, ſeu, de fructu pœnitentiæ ad Januarium.*

* *Laurence* was Deacon to *Xyſtus* Biſh. of *Rome*, and under *Decius* about *Anno* 252. was roaſted upon a Gridiron. S. *Ambroſe Ser.* 71. and elſewhere makes glorious mention of him. *Auguſt* 10. is his Memorial.

‡ *Mauritius* was Commander of 6666 Souldiers who being all Chriſtians, were put to the Sword at *Agaunum* a Town in *Helvetia*, in the time of *Diocleſian*, about the year 399. as the *Roman* Martyrologies record, who celebrate his memory *Sept.* 22.

† She was———ſome of her Reliques were kept.

Aug. in his 9 tome.
Aug. in his 9 tome
Aug. in his 9 tome.
Aug. in his 9 tome.

* *Iſidorus* was Biſhop of *Sevil* in *Spain*, *An* 630. Theſe Tractates are recorded by *Trithemius* and *Bellarmine.*

† *Gelaſius* was Biſhop of *Rome*, *Anno* 490. *Bellarm.*

See B.

* *Rob. Tumbeley* was Monk of *Croyland*, ſaith *Pitſeus*, but knows not when he lived.

In his 2 tom. 1 *Retract.* c. 5.
In his 1 tom. 1 *Retract.* c. 8.

Quædam excerpta de tribus libris Auguſtini contra Parmenianum.

R *Auguſtinus de vera religione liber unus.*
Auguſtinus ad Valentinum de gratia, & libero arbitrio, liber unus.
Auguſtinus de 8 quæſtionibus Dulcitii.
Auguſtinus contra Pelagianos de Prædeſtinatione Divina.
Reſponſiones Auguſtini ad quædam ſibi falſo objecta contra fidem.
Sex Sermones Auguſtini de Nativitate Domini.
Sermo Euſebii de Nativitate Domini.
Sermo Origenis de Circumciſione Domini.
Tres Sermones Auguſtini de Epiphania Domini.
Auguſtinus de Doctrina Chriſtiana.

S *Liber * Hildefonſis Epiſcopi de perpetua virginitate B. Mariæ.*

* *Hildefonſus* was B. of *Toledo, An.* 658. ſaith *Bellarmine*, and both he, and *Trithemius* makes mention of this book which, ſay they, the bleſſed Virgin took ſo well, that ſhe gave him thanks for it.

T *Auguſtinus de Virginitate.*
Auguſtinus de nuptiis & concupiſcentia †.
Liber Soliloquiorum Iſidori Hiſpalenſis Epiſcopi.

† In his 7 Tome.

U *Quædam excerpta de ſcriptis diverſorum Doctorum.*
Libellus de Tonis.
Proverbia Senecæ.
Expoſitiones diverſarum partium.
Auguſtinus de Verbis Domini.
Idem de tempore munitionis.
De duodecim lapidibus.
De proprietate cantus ann.

X *Apotheoſis v* $\overline{PN}$ *ad D* $\overline{PN}$. $\overline{SS}$ $\overline{PD}$.

Y *Chronica Proſperi *.*
Auguſtinus de diverſis quæſtionibus.
Gennadius.
Sermo Auguſtini de dedicatione Eccleſiæ.
Iſidorus ſuper librum Regum, ſed imperfectus.

* *Euſebius* who lived *Anno* 326. wrote this Chronicle from the beginning of the World to 329. of Chriſt, then S. *Hierome* continued it to 382. then *Proſper* of *Aquitain* continued it to 448. and after him others.

Z *Epiſtola ad Auguſtinum Quod vult dei Diaconi.*
Et Auguſtinus ad Quod vult deum Diaconum.

A.. *Beda † de Compoto, & de naturis rerum.*
Chronica Bedæ.
*Liber * Dionyſii Abb. urbis Romæ ad Petronium Epiſcopum de Compoto.*

† *Beda* one of the greateſt Scholars of that Century, flouriſhed in *England* his native Country, *Anno* 731.

* *Dionyſius*, commonly called *Exiguus*, was a *Scythian* by Nation, and for his piety and learning, became an Abbot in *Rome*, *Anno* 525. ſaith *Bell.* 540. ſaith *Trithem.*

Epiſtola ejuſdem ad Bonifacium de eadem re.
Helpricus † *de Compoto.*
Tractatus de 12 ſignis, & ſigna depicta.
Sententiæ diverſorum de curſu ſtellarum.
Ratio regularum Abaci.

† *Helpricus* was a Monk of the Monaſtery of S. *Gallus*, *An.* 1069. ſaith *Trithem.* who nominates this book with ſome others which he wrote.

B.. *Beda ſuper Tobiam.*
Beda ſuper triginta quæſtiones de libris Regum.
Beda ſuper Canticum, Abacuc.
Beda de Templo Salomonis.
Auguſtinus contra quinque hæreſes.
Sermo Auguſtini de Muliere forti.
Hieronymus ſuper Eccleſiaſten.
Tractatus Ernulfi Epiſcopi Roffenſis de Inceſtuoſis conjugiis.

See O

C.. *Retractationes Bedæ de quibuſdam quæſtionibus præcedentis tractatus.*
Interpretationes Bedæ de quibuſdam nominibus Hebraicis.

D.. *Beda ſuper verbum Neemiæ ſacerdotis liber unus.*
Liber unus magni * *Aurelii Caſſiodori Senatoris de Anima.*

* *Aurelius Caſſiodorus* was Abbot in *Ravenna*, *Anno* 575. ſaith *Trithemius* who mentioneth this, though *Bellarmine* doth not.

E.. *Homiliæ Cæſarii Epiſcopi ad Monachos per* x. *homilias.*
Homiliæ † *Euſebii Emiſeni ad Monachos per* vii. *homilias.*
Admonitio * *B. Cæſarii Epiſcopi ad ſororem ſuam.*
Regula S. Baſilii Cappadociæ Epiſcopi per octo & decem capitula.

† There were two *Euſebii Emiſeni*, One *Anno* 350. remembred by *Trithemius*, the other *An.* 430. by *Bellar.*
* *Cæſarius* was Biſhop of *Arles*, *Anno* 670. ſaith *Trithemius*, which *Bellarmine* is againſt, and will have him *An.* 499. See C xiii.

F... *Bernardus de Conſideratione ad Eugenium Papam.*

G.. *Tranſlatio Sancti Cuthberti Epiſcopi.*
Duodecim libri Caſſiani †.
Liber decem Collationum a Johanne Heremita conſcriptus.
Item ſeptem Collationes ab eodem conſcriptæ.

† *Johannes Caſſianus* was a *Scythian* by Nation, and Deacon under *Chryſoſtome*, *Anno* 435. *Trithemius.* 440. *Bellarm.* His works are extant, Printed *Baſileæ*, 1497. wherein he is alſo called *Johannes Eremita.*

H.. *Ambroſius de Sacramentis libri ſex.*
Idem de Myſteriis liber unus.
Idem de Officiis libri tres.
Item Johannes Conſtantinopoleos civitatis Epiſcopus de compunctione cordis libri 4.

I.. *Liber Ambroſii de Nabuthe.* *Ambroſius*

K.. *Ambroſius de laude virginum libri tres.*
Item de laude viduarum liber unus.
De Virginitate libri duo.
Epiſtola Ambroſii ad Vercellenſem Eccleſiam.
Sermo ejuſdem de lapſu virginis conſecratæ.
Sermo ejuſdem ad violatorem.
Lamentatio ejuſdem ſuper eiſdem.

L... *Ambroſius de Patriarchis liber unus.*
Duo libri ejuſdem de exceſſu fratris ſui.
Tres libri ejuſdem de laude virginum.
Unus liber de laude Viduarum.
Duo libri ejuſdem de virginitate.
Sermo ejuſdem de lapſu virginis conſecratæ.
Sermo ejuſdem ad violatorem.
Lamentatio ejuſdem ſuper eiſdem.

M.. *Libellus de differentiis partium.*

N.. *Expoſitio libri Jeſu Nave de morte Moyſi.*
Expoſitio libri Judicium.
Expoſitio ſuper Ruth.
Expoſitio Regum iv.

O.. *Liber Pœnitentialis in fine.*

P.. *Alquinus ad Guidonem Comitem, de vitiis, & virtutibus.* See G.
Gloſſæ ſuper epiſtolas Pauli.
Liber cucullarum.
Miracula de imagine Domini.
Tractatus cujuſdam de Dedicatione Eccleſiæ.
Item de Clericis ordinandis.
Item de convenientia veteris, & novi Teſtamenti.

Q.. *Vita S. Martini Epiſcopi* *. *Altercatio Apoſtolorum cum Simone Mago.*

* Perhaps this might be that which was written by *Sulpitius Severus.*

R.. *Vita S. Egidii Abbatis.*

S.. *Ætates ab origine mundi.*
Tractatus ſic incipiens Evangeliſtis.
Expoſitio ſuper Orationem Dominicam.
Quædam Evangelia Gloſſata.
Tractatus de Sacramentis.
Liber pœnitential. ſive Paſtorale magiſtri † *Bartholomæi Exon. Epiſcopi.*
Tractatus de diverſis libris Bibliæ.

† *Bartholomæus Iſcanus* lived *An.* 1188. ſaith *Pitſeus*, and makes mention of a book which he wrote *De Pœnitentia.* Biſh. *Godwyn* dates him B. of *Exeter* 1161.

T.. *Dares* * *Frigius de Excidio Trojæ.*
Libellus Pauli de itinere Æneæ & de caſibus ejus.
Geſta Romanorum Valenti Maximo Auguſto conſcripta.
Liber de Origine & geſtis Francorum, ſed imperfectus.
Geſta Tyrii Apollonii †.

U.. *Hiſtoria perſecutionis Africanæ provinciæ tempore Genſerici, & Henrici Regis Vandalorum, a S. Victore Epiſcopo Patrievicenſi conſcripta.*

X.. *Epiſtola Alexandri ad Magiſtrum ſuum Ariſtotelem.*
Dares Frigius de Excidio Trojæ.

Y.. *Fulgentius* * *de expoſitionibus fabularum.*
Dares Frigius de Excidio Troiæ.
Prophetia Sibyllæ.

Z.. *Liber graduum.*
Libellus ſic incipiens Æs uſtum.

A... *Commentum Herbaſii ſuper Aphoriſmos Hippocratis.*
Liber † *Galeni de febribus.*
Antibolomenon.
Iſagoge Johannicii.
Item Antibolomenon.
De Phlebotomia.
Prolivius---- de Phyſica.

B... *Decreta Willielmi Baſtardi & emendationes quas poſuit in Anglia.*
Tractatus magiſtri * *Johannis Beleth de officiis Eccleſiaſticis & conſuetudinibus.*

C... *Litera quæ ſic incipit Hugoni S. Victoris Priori.*

D... *Tractatus de Computatione a ſiniſtra in dextram.*
Regula S. Baſilii.
Liber Sermonum ſic incipiens Humilitas mons eſt.
Duo libri Soliloquiorum Iſidori.
Auguſtinus de conflictu vitiorum.
Epiſtola Hieronymi ad Paulinum Presbyterum de capitulis divinorum librorum, non tota.

E... *Ambroſius de Nabuthe.*

Vita

* *Dares Phrygius* was a Souldier in the *Trojan* War, and a writer of it: His Hiſtory was tranſlated out of *Greek* into *Latin* by *Cornelius Nepos*, which he dedicated to *Crispus Salluſtius*, and is extant.
† *Philoſtratus* in the time of *Severus* wrote the life of *Apollonius a Pythagorean* Philoſopher, by ſome accounted a great Magician: *Philoſtratus* wrote his Miracles to paralel them with thoſe of our Bleſſed Saviour, to pleaſe *Julia* wife to the Emperor *Severus*.

* *Fulgentius* was *Epiſcopus Ruſpenſis*, a City in *Africa*, *An.* 500. *Johannes Ridevallus* who lived *Anno* 1330. paraphraſed upon this piece of *Fulgentius*, and is now in the publick Library of the Univerſity of *Cambridge*, ſaith *Pitſeus*.

† *Galen* a Phyſician of *Pergamus* in the time of *M. Aurelius*, and *Commodus*, about 170 years after Chriſt.

* *Johannes Biletheus*, or *Bileth*, *Pitſeus* is doubtful whether he was *Engliſh* or *French*, yet makes mention of this book which is commonly printed, and joyned with *Durandus* his *Rationale*. He flouriſhed about the year 1328.

Vita S. Wadragiſili Abbatis.
Paſſio S. Nicaſii ſociorumque ejus.
Paſſio† S. Dionyſii ſociorumque ejus.
Liber de inventione miraculiſque eorum.
Vita S. Wulfrani Epiſcopi.

F... *Decreta Gregorii de quiete Monachorum.*

G... *Liber Sermonum ſic incipiens Dicite puſillanimes* *.

H... *Tractatus Cypriani de 12 abuſivis ſeculi.*
Formula vitæ honeſtæ.
Septuaginta quinque epiſtolæ Cypriani.

I... *Epiſtolæ† Ernulfi Lexovienſis Epiſcopi.*
Excidium Troiæ verſifice.
Tractatus de Aſtronomia.
Vita * *S. Agnetis verſifice.*
Verſus de ruina urbis Romæ.

K... *Edilnulphus de Monachis.*

L... *Viſio Baronei Monachi.*
Narratio Joſephi de S. Maria Magdalena.
Tractatus de naturis beſtiarum & volucrum.

M... *Formula vitæ honeſtæ.*
Verſus de Jona propheta, & de Thaide.
Paſſio S. Laurentii verſifice.
Vita S. Mariæ Ægyptiac. ſecundum† Hildebertum Cenomanenſem Epiſcopum.
Paſſio S. Mauritii ſociorumque ejus verſifice.
Verſus Hildeberti Cenomanenſis Epiſcopi de Miſſa.

N... *Interrogationes, & reſponſiones optimæ de Theologia quæ ſic incipiunt Deus ſumme verus, & vere ſummus.*
Anſelmus de vera pœnitentia.
Sermones pauci.
Excerptiones libri Paſtorale Beati Gregorii ſic incipiens, Ipſi regnaverunt.
Introductiones de quibuſdam themis ad prædicandum.
De convenientia Veteris ac Novi Teſtamenti.
Symphonius, Euſebius, Hieronymus in Expoſitionem Marci.
Quædam quæſtiones, & ſolutiones de Trinitate, cum aliis.

Liber

† This *Dionyſius* ſeems to be the ſame mentioned *Acts* 17.34. His companions were *Ruſticus* and *Eleutherius*, who (as the ſtory goes) were beheaded at *Paris* under *Domitian*. They ſay that *Dionyſius* being beheaded, his body roſe upright, and ſtooping down took up its own head, and carried it two miles in its armes, and laying it down again, was there buried. His Memorial is *Octob.* 9.

* This book is reckoned amongſt thoſe of *Petrus Bleſon* an *Engliſh* man who lived *Anno.* 1317. *Pitſ.*

† *Ernulfus* came into *England* 1164. and laboured a reconciliation betwixt King *Hen.*2. and *T. Becket*. *Hoveden* pag.282.

* *S. Agnes* was martyred at *Rome* being 13 years of age, in the time of *Dioclefian*, about the year 304. When the fire would not burn her, ſhe was thruſt into the mouth with a ſword. *S. Ambroſe* in his firſt book *De Virginibus*, and in his 90 Serm. is copious in her praiſe, and ſtory. The day of her memory is *Jan.* 21.

See O.

† *Hildebertus* was firſt Biſh. of *Cenoma* a Town or Province in *France*, afterwards Arch-Biſh. of *Tours An.*1050. ſaith *Trithemius* as to the firſt *An.* 1125. ſaith *Bellarmine* as to the ſecond. They both mention Poetical, and other works of his, but neither of them this, yet *Voſſius* aſcribeth it to *Hildebert*, pag. 281. and 378.

*Liber Hugonis qui dicitur * Summa Divina.*

Tractatus de Ordinibus, & ordinandis, & de excellentia ſacrorum ordinum, & de vita ordinandorum ſecundum Hugonem.

Item diverſæ materiæ per 7 folia ſequentia, prima materia ſic incipit, Quoniam feciſti judicium meum.

Expoſitio ſuper certos verſus Pſalterii ſic incipiens Beatus vir, cum aliis diverſis ſequentibus.

Liber Richardi Folkingham.

Liber qui ſic incipit Dei Omnipotentis.

Compendium ſententiarum ſecundum Magiſtrum Hugonem.

Notulæ ſuper Scholaſticam Hiſtoriam.

De myſtica, & Allegorica ſignificatione propriorum nominum quæ leguntur in Veteri Teſtamento.

Allegoriæ de Veteri Teſtamento per Magiſtrum † R. de S. Victore per 14 libros.

Tractatus de Oratione Dominica.

O... *Tractatus de Oratione, & modo orandi, & quo ſtudio vel affectu orandus ſit Deus.*

Tractatus de 7 petitionibus in Oratione Dominica.

Alia diſtinctio de 7 petitionibus.

Titulus ſuper Symbolum.

Tractatus ſuper Symbolum Apoſtolorum.

P... *Tractatus de interdicto Angliæ.*

Tractatus de trino modo precandi.

De miſeria humanæ conditionis.

Deſcriptio loci amœni, & de menſibus anni.

Tractatus de virtutibus imitandis & earum diſtinctionibus.

Vitæ S. Thomæ martyris verſifice.

Liber quo ſic incipit De Cupiditate Adæ.

Q... *Compendium Veteris Teſtamenti.*

*Exorciſmus Baptiſmatis **.

R... *Tractatus ſuper Ave Maris ſtella.*

Meditationes Guidonis.

Tractatus ſuper Magnificat.

Tractatus ſuper Evangelium Qui Manducat.

Deſcriptio Eccleſiaſtici paſtoris.

Tractatus qui ſic incipit Ne videar magnificare.

Prophetiæ Merlini verſifice †.

* There is a *Summa ſententiarum* attributed to *Hugo*, Monk and Abbot of S. *Victor* in *Paris*, *Anno* 1130. perhaps this was it. *Bell.*

† *Richardus de S. Victore natione Scotus.* An. 1130. *Bell.*

* *Alexander Netcham* might be the Author.

† There were two *Merlins*: *Ambroſius Merlinus* born at *Caermardin* in *Wales*, who flouriſhed about *An.* 480. The other *Merlinus Calidonius* An. 570. whom *Geoffry* of *Monmouth* converted into *Latin* Verſe. *Pitſ.* And perhaps this might be it.

S... *Templum Domini.*
Tractatus de Modo confitendi.
Tractatus qui ſic incipit Bona in tempore.
Tractatus qui ſic incipit Domum fecit Salomon.
De pœnitentia injungenda religioſis ſecundum Magiſtrum W. de montibus.
Qui bene præſunt, verſifice.
Regula Beati Franciſci.
Tractatus de Sacramento altaris.
Caſus quibus excommunicatur quis ipſo jure.
Tractatus de 7 ætatibus.

T... *Tractatus de nominibus deorum.*
Hiſtoria Britonum.
Ambroſius ſuper Lucam.
Sermones diverſi.
Compilatio excerpta de Confeſſionibus Auguſtini, & Epiſtolis Leonis Papæ, & libris Caſſiani, & aliorum Doctorum.

U... *Liber pœnitentialis Bartholomæi Exon. Epiſcopi.* See S..
Liber Sermonum.

X... *Hugo* * *de Folieto de ædificatione clauſtri materialis.*
Tractatus ſuper quibuſdam pſalmis de Pſalterio.

* This *Hugo* was *Monachus Corbienſis, Anno* 1120. ſaith *Trithemius* who recites this book amongſt others which he wrote.

Y... *Liber Soliloquiorum.*
Tractatus de duobus luminaribus.
Etymologiæ quorundam nominum.
Meditationes Hugonis de S. Victore.
Compilatio diverſarum quæſtionum.
Viſitatio infirmorum.
Phalecolum cum expoſitione ejuſdem.

Z... *Tractatus qui ſic incipit Quantum docet in clementia.*
Liber moralis philoſophia.
Tractatus qui ſic incipit Miraculum.
Diſſuaſio † *Valerii ad Rufinum Ne ducat uxorem.*
Libellus de diverſis rebus.

† *Nicolas Trivet, An.* 1328. And *John Rideval, An.* 1330. did both write upon the tractate of *Valerius. Pitſeus.*

A iv. *Vita S. Swithuni* *.
Tractatus qui ſic incipit Amor terrenus inviſcat animam

* S. *Swithune* was Biſhop of *Wincheſter*, and died *An.* 862. *Mat. Weſtm.*

B iv. *Ambroſius de Officiis.*
Libellus de diverſis rebus.

Tractatus

Tractatus de differentiis in crucibus faciendis in Canone sic incipiens, In virtute sanctæ Crucis.

C iv. *Liber Sermonum per annum.*
Liber de natura quarundam avium.

D iv. *Parvus tractatus qui sic incipit Pax hominibus bonæ voluntatis.*
Tractatus bonus qui sic incipit Quamlibet peritus.

E iv. *Liber H. Præpositi de Sempringham de Oratione, & inquisitione Dei.*
Tractatus qui sic incipit qui viderit mulierem ad concupiscendam eam.
Compendium pœnitentiale glossatum.
Tractatus de agnitione peccatorum.

F iv. *Tractatus de humilitate Monachorum.*
Tractatus de arte qui sic incipit Introducendus in hanc facultatem.
Divisiones, & subdivisiones soni per quas pervenitur ad propositiones.
Item ars differendi, sive discernendi verum à falso.
Tractatus qui sic incipit Cum hoc nomen.
Tractatus de Baptismo.

G iv. *Exactiones de Romana Civitate.*
Seneca de remediis fortuitorum malorum.

H iv. *Tractatus de operibus sex dierum.*

I iv. *Tractatus de modo precandi.*
*Tractatus * Petri Blesensis sic incipiens Quid sit mundus.*

* *Petrus Blesensis* was Archdeacon of *Bath* 1177.

K iv. *Expositio † Remigii super Focam de Nomine & Verbo.*
Vita S. Agnetis.
Expositiones quorundam verborum.

† This seems to be *Remigius Autisiodorensis*, who lived *Anno* 890. and whom *Fulco* Bishop of *Rhemes* called thither to erect Schools, *Bellar.* See N vi.

L iv. *Tractatus de Sponso, & Sponsa, scil. Christo, & Ecclesia.*
Expositio Bernardi super Canticum Canticorum.

M iv. *Quidam tractatus qui sic incipit Ductus est in desertum.*
Ordo de celebrando Concilio.

Tractatus

Tractatus de Philoſophia.
Verſus de iis quæ ſunt inſinuanda in ſermonibus.
Statuta Generalis Capituli nigrorum Monachorum celebrati Oxon.
Alia Statuta ordinis Monachorum quæ ſic incipiunt In primis.

N iv. *Deſcriptio quatuor Evangeliſtarum, & quid ſignificant figuræ illorum.*
Tractatus ſuper illum verſum Homo cum in honore eſſet.
Parvus tractatus de Jure.

O iv. *Conſtitutiones Abbatum Archiepiſcopatus Cantuarienſis apud Oxon. factæ.*
Concilium Oxon. ſub Magiſtro S. Archiepiſcopo Cantuarienſi celebratum.
Libellus de modo pœnitendi, & de pœnitentia injungenda.
*Sermones *Stephani Archiepiſcopi.*
De virtutibus & vitiis.
Diſtinctiones ſecundum ordinem Alphabeti.
Tractatus de Trinitate & unitate.
De vocabulis quæ de Deo dicuntur, vel ab æterno, vel ex tempore.
De proceſſu negotiorum civilium, & ordine judiciorum.

* *Stephen Langton* was made Arch-B. of *Cant. Anno* 1206. and ſate there 22 years, ſaith *Somner*. The dividing of the Scriptures into Chapters, as they are now commonly received, is attributed to him by *Pitſeus*, but denied by *Parker* and *Godwin*.

P iv. *Tractatus de quatuor virtutibus Cardinalibus.*
Tractatus de præceptis legis.
Quæſtio quare magis filius ſit incarnatus quam † Pater, vel Spiritus Sanctus, cum aliis quæſtionibus de Theologia.

† *Alexander Necham* wrote of this queſtion, ſaith *Pitſeus*, and perhaps this might be his. See V iv.

Q iv. *Aliud Pſalterium de Beata Virgine, & Orationes de eadem.*
Tractatus de Incarnatione Domini, & redemptione humani generis.
Meditationes Anſelmi Archiepiſcopi ad excitandum timorem Dei.

R iv. *Vita S. Oſwaldi verſifice.*
Sermones.
Annotationes de rerum creatione ad excitationem memoriæ.

S iv. *Sermones & optima dicta * Cancellarii Lincoln. per totum annum.*

* This might be *W. de Montibus* who was Chancellor of *Lincoln, An.* 1210. and wrote alſo *ad quaſdam Moniales*, ſaith *Pitſeus*.

Sermones ejuſdem & Epiſtolæ ad Sanctimoniales.
Sermones Magiſtri Reginaldi Gupill.

† This *Richard* was a Monk of *Weſtminſter*, *Anno* 1348. ſaith *Pitſeus*, but he makes no mention of this book.

T iv. *Tractatus Magiſtri † Richardi de Circeſtre ſuper ſymbolum majus, & minus.*
Expoſitio Præcentoris ſuper Orationem Dominicam.
Tractatus Richardi Epiſcopi Londonienſis ad Regem Henricum, Rithmicè.
Tractatus de Sacramentis.
Poſtillæ ſuper Marcum.
Gloſæ ſuper eundem.
Utilis tractatus de Tabernaculo Moyſis.
Item multi tractatus de Sacramentis.
Gloſæ ſuper Matthæum.
Quædam expoſitiones ſuper Epiſtolas Pauli, & quæſtiones.
Gloſæ ſuper Exodum.

* He was called *Gilbertus Glanvile*, and lived 1185.

*Quidam Sermones * Gilberti Epiſcopi Roſſenſis.*
Quædam Quæſtiones Magiſtri Præpoſiti.

† *Alexander Neckam* lived *Anno* 1227.

U iv. *Sermones † Alexandri Necham & aliorum.*
Euphraſtica ejuſdem cum Sermonibus.
Moralia Stephani Cantuarienſis Archiepiſcopi ſuper Exodum, Judic. & Ruth.

See O iv.

X iv. *Quidam Sermones Magiſtri Rogeri Suppriorís Elienſis, & Magiſtri T. & Magiſtri W. de Montibus.*
Quidam verſus Gloſati ejuſdem W. de Montibus.
Similitudinarium ejuſdem.
Tractatus ejuſdem de Philoſophia.
Sermones Magiſtri Alexandri Necham.

Y iv. *Quædam excerpta de Gloſis ſuper Pſalterium.*
Quædam Epiſtolæ Hieronymi.
Acceptiones quorundam nominum in Theologia.
Hiſtoria Pentateuchi.

Z iv. *Quidam verſus.*
Excerpta de Sermonibus, & Homiliis S. Auguſtini.
Explanatio verborum in legibus.
Quidam Sermones S. Archiepiſcopi, & Alexandri Necham.
Hiſtoria Tobiæ verſifice.
Utilis tractatus cujuſdam ad Novitios.

See X vii.

Inſtitutio Prioris de Eſſeby ad Novitios cum Diſtinctionibus virtutum, & vitiorum, & philoſophia.
Verſus Magiſtri P. de Veteri, & Novo Teſtamento.

Quædam

Quædam utilia ſecundum Magiſtrum R. Suppriorís Elienſis.
Quidam Sermones Alexandri Necham.
Tractatus de Pœnitentia ſecundum Suppriorem Sulbicenſem.
Quædam Excerpta de Darete.

A v. *Liber de Geſtis Normannorum.*
*Geſta Caroli ſecundum * Turpinum Epiſcopum quomodo acquiſivit Hiſpaniam.*

* *Turpinus* was Arch-Biſh. of *Rhemes*, *Anno* 850. ſaith *Trithemius*, and makes mention of this book.

B v. *Collectare Adæ de S. Victore de Septem Septenis.*
Epiſtolæ W. de Montibus ad Moniales.
Morale dogma verſificè.
Cantor ſuper Geneſin.
De Pſalterio Alexandri Necham.

C v. *Gloſæ Statii Thebaidos.*
Gloſæ Ovidii de Ponto.
Gloſæ Naſonis Triſtium.
Gloſa quæ ſic incipit Autor iſte Venuſinus.
Tractatus quare Ars dicitur reperta.

D v. *Dialogus inter Moyſen, & Petrum.*
Duæ Epiſtolæ Hieronymi ad Paulinum, & Nepotianum de vita Clericorum, & Monachorum.
Epiſtola ejuſdem de decem nominibus quibus Deus nominatur apud Hebræos.
Diſputatio Hieronymi de Ratione animæ.
Dialogus Auguſtini, & Hieronymi.
Epiſtola Hieronymi ad Ruſticum Monachum.

E v. *Tres libri Marci Tullii Ciceronis Tuſculanis.*
Liber Platonici philoſophi de Deo Socratis.
Gloſæ ſuper Ovidum m------um.
Gloſæ ſuper Priſcianum.
Libellus de diverſis rebus.
Tractatus contra vitia.
Liber de comprehendenda corporum proceritate.
Liber de diverſis rebus inter Decium & Poſtiamum.
De diviſione dierum Romanorum, Athenienſium, Babyloniorum, & aliorum.
Item de diverſis nominibus in Veteri Teſtamento.

F v. *Raſis, † & Almaſor Autores----per* x. *libros de Phyſica.*
Ars Medicinalis.

† *Raſis* an *Arabian* by birth, but bred up in *Africk*. A great Philoſopher and Phyſician. He lived.....

Summa Magiſtri Rogerini ſuper Viaticum.
Item Practica.
Viaticus Iſaac.

G v. *Liber Sermonum.*
Tractatus ſuper Epiſtolas Pauli, & ſuper 2 Epiſtolam Petri.

H v. *Notulæ ſuper Canonicas Epiſtolas.*
Bathonienſis ad Nepotem ſuum.
Liber de Philoſophia.
Tractatus de Compoto.
Liber Petri Adelfonſis.
See A xiii.
Tractatus de quibuſdam libris Veteris Teſtamenti.
Liber de Phyſica.
Item de figuris in Grammatica.

I v. *Compendium Veteris Teſtamenti.*
Decrementum regni Hieroſolymitani, & deſolatio ejus.

K v. *Propoſitiones* * *Petri Bleſenſis Bathonienſis Archidiaconi contra perfidiam Judæorum.*
Lamentationes ejuſdem de hominis corruptione.
Sermones ad religioſos.

* *Bellarmine* names not this book amongſt others of this Author.

L v. *Practica Matthæi Platearii.*
Gloſæ Oribaſii ſuper librum urinarum Theophili, & ſuper librum Pulſuum Philareti, & ſuper librum Prognoſticorum Hippocratis, & ſuper librum Aphoriſmorum.
Antidotarium Nicolai.
Liber Matthæi Platearii de ſimplici Medicina.

M v. *Quædam Moralia in Hieremiam, & Ezechielem ſecundum diverſos doctores.*
Vita † *S. Hugonis Lincolnienſis Epiſcopi, verſifice ſecundum Magiſtrum H. de Davench.*
Quidam verſus de mediis ſyllabis.
Quidam rythmus de ſancta Cruce.
Certamen inter Regem I. & Barones verſifice per Magiſtrum H. de Davench.
Tractatus * *Innocentii Papæ de Dulia, & Latria.*
Decem Sermones Alexandri Necham.
Octo Sermones S. Archiepiſcopi Cantuarienſis.
Item alii Sermones ſecundum diverſos Doctores.

† He was conſecrated Biſh. of *Lincoln*, *An.* 1186. *Godw.*

* *Innocent* 3. He was B. of *Rome*, *Anno* 1200. *Bellarmine* and *Trithemius* make no mention of this book under this name.

Sermo

N v. *Sermo de Epiphania Domini.*
Sermo de Paſſione Domini.
Proverbia Senecæ.
Excerptiones ex libris Senecæ de beneficiis.
Tractatus† Magiſtri Serlonis ſuper Orationem Dominicam
Seneca ad Callionem de remediis fortuitorum malorum.
Epiſtolæ Senecæ ad Lucilium.
Alloquium Anſelmi Archiepiſcopi Cantuarienſis.
Auguſtinus de ſpiritu, & anima.

† There was *Serlo Dorouernenſis, Anno* 960. And *Serlo Preſbyter*, who was Abbot of *Exeter*, *Anno* 1129. *Pitſeus.* But this Tractate was written by *Johannes Serlo*, commonly called *Magiſter*, who lived *An.* 1160. *Piſ.* See R vii.

O v. *Templum Domini.*

P v. *Tractatus de Sacramentis.*
Tractatus ſuper Geneſin.
Tractatus ſuper Fulgebunt juſti.

Q v. *Liber Pœnitential.* * *Magiſtri Roberti Flavienſis, vel de S. Victore.*
Quædam diviſiones.
Perſecutio Eccleſiæ ſub Decio, & Valeriano verſifice, cum verſibus de S. Oſwaldo.

* See O viii. *Bellarm.* writeth of one *Robert* of *Sorbon* who lived *Anno* 1265. and wrote a book of Confeſſion which perhaps was this.

R v. *Tractatus ſuper id Geneſ. Vidit Jacob ſcalam.*
Tractatus ſuper id. Quoniam cogitatio hominis confitebitur tibi.

S v. *Hymnarius gloſatus.*

T v. *Sermones in feſto Mariæ Magdalenæ.*
Sermones † Magiſtri Petri Manducatoris.

† If this was not a Nickname of *Peter Comeſtor*, I cannot find who he was. See X vii.

U v. *Tractatus Alexandri Necham de tribus viribus animæ.*
*Verborum ſignificationes ſuper librum ſententiarum ſecundum * Magiſtrum Rogerum Salisburienſem.*

* This *Roger* lived *An.* 1160. *Pitſeus* ſets down the books which he wrote, but not this.

X v. *Compendium Theologiæ qui ſic incipit Deus unus eſt.*
Tractatus Unde Miſſa exordium habuit.
De tranſubſtantiatione Corporis Chriſti.
Excerptiones Epiſtolarum Caſſiani.

Y v. *Expoſitio Magiſtri Petri ſuper librum Job, Henrico Regi Anglorum.*
Sententia L. Archiepiſcopi de libertate Monachorum.
Quædam excerpta de libro Soliloquiorum Iſidori, S. Homo reſpondit rationi. Tra-

Tractatus de diversis figuris & aliis partibus Grammaticæ, qui sic incipit Ferrum rubiginem.
Tractatus de singulis libris Bibliothecæ, tam Novi quam Veteris Testamenti.

See M v. *Tractatus Innocentii 3. de Dulia, & Latria, & cultu Dei, & imaginum.*

Z v. *Versus excerptionum Veteris, & Novi Testamenti in quibus breviter continetur Summa totius operis.*
Liber Tobiæ & Job versifice.
Verba Floris Judicis de Susanna versifice.
Homilia Origenis super Cantica Canticorum versifice.
Contentio spiritus, & carnis versifice.
Liber qui sic incipit Papa stupor mundi.
Liber Marci Valerii Martialis Epigrammaton ad diversos autores versifice.

A vi. *Tractatus de diversis morbis mentis & corporis.*
Meditationes Beati Bernardi.
Item Cur Deus homo.

B vi. *Libellus Beati Augustini qui dicitur Cherub.*
Quædam notulæ de Confessione facienda.
Quædam lectio † Magistri Adæ de Marisco fratris Minoris.
Quædam Epistolæ Senecæ ad Lucilium.
Liber de miseria humanæ conditionis.

† This *Adam* lived *An.* 1257. was Monk of *Worcester*, and afterwards was elected B. of *Ely*, but *Hugh Balsham*, by the favour of Pope *Alexan.* 4. obtained it against him. *Pits.*

C vi. *Sermo de vitiis & virtutibus, Petendam esse solitudinem, versifice.*
Tractatus de Trinitate.
De arte prædicandi cum sermonibus sequentibus, & literis Innocentii Papæ, & aliorum.
Moralis expositio super Cantica Canticorum Rythmice composita.
Sermo qui sic incipit Meliora sunt verba tua vino.

D vi. *Sermones in Dominicis, S. à Dom. 6. usque ad 25.*
Liber Sermonum Horatii.
Doctrinale Magnum.
*Summa * Richardi Cancellarii Cantabrigiensis, Qui bene præsunt.*

* *Richard Wetherset* lived *Anno* 1350. This book is amongst some others of his in *Pitseus.*

E vi. *Græcismus.*
Tractatus de Accentu.
Tractatus Radulphi de Mediis syllabis.

F vi. *Liber Boëtii Glosati de Consolatione Philosophiæ.*

Versus

Verſus Licentii ad Auguſtinum, & verſus Auguſtini ad Licentium.
Verſus de Inſtitutione Sacræ Miſſæ.

G vi. *Parvus tractatus inter defenſorem, & accuſatorem.*

H vi. *Muſica Boëtii* †.
Muſica Guidonis, & alii parvi tractatus de Muſica.

† *Boetius Manlius Severinus* was Conſul of *Rome*, and Councellor to *Theodoricus* the Emp. by whoſe command he was put to death, *Anno* 524. ſaith *Trithemius*, who recites this book of Muſick amongſt his other works.

I vi. *Epiſtolæ Senecæ ad Paulum, & Pauli ad Senecam.*
Epiſtolæ Senecæ ad Lucilium.
Seneca de Beneficiis.
Seneca de Clementia ad Neronem.
Seneca de Paupertate.
Seneca de Remediis fortunæ. Ludicra Senecæ de Claudio Nerone, vel Ludus Senecæ, Liber declamationum Senecæ.
Tragœdiæ Senecæ.
Seneca de naturalibus quæſtionibus.

K vi. *Priſcianus de Conſtructione* *.
Priſcianus ſuper 12 verſus Virgilii.
Inſtitutio ejuſdem de Nomine, & Pronomine, & Adverbio.
Priſcianus de Accentibus.
Liber de Barbariſmis, & Solœciſmis.
Iſagoge Porphyrii.
Categoriæ Ariſtotelis.
Liber peri ermenias.
Liber diviſionum Boëtii.
Categorici Syllogiſmi.

* *Priſcianus* the *Grammarian* was born at *Cæſarea*, and was favourite to *Cosroe* K. of *Perſia*, *Anno* 620. *Trith.*

L vi. *Liber de Arte poetica.*
Sermones ejuſdem.
Epiſtola ejuſdem.

M vi. *Verſus Bedæ presbyteri de die judicii.*
Theodulus, Sedulius, Proſper, verſus Abonis.
Verſus Sibyllæ de die judicii.
Ovidius de mirabilibus mundi.
Ovidius de Somno.
Divinationes Symphronii.
De pedibus metrorum, & arte verſificandi.
Regulæ de ultimis, & primis ſyllabis.
Ovidius de annulo.
Ovidius de pulice.
Regulæ de primis, & ultimis ſyllabis.

Regulæ

Regulæ de ultimis, & penultimis.

N vi. *Expoſitiones quarundam partium per Alphabetum.*
Remigius ſuper Donatum majorem, & minorem †.
Iſidorus ſuper Donatum.
Libellus Bedæ presbyteri de metrica arte.
Remigius ſuper Focam Grammaticum.
Inſtitutio Priſciani Grammatici.

† *Trithemius* makes mention of this work of *Remigius*. See K iv.

O vi. *Cato.*
Quintus Serenus de Medicamine.
Symphonius de Divinationibus.

P vi. *Tullius de Divinatione.*
Timene ejuſdem.
Liber Tullii de Fato.
Libellus ejuſdem de paradoxa Stoicorum.
Lucullus ejuſdem.
Tres libri ejuſdem de Legibus.

Q vi. *Tullius de Divinatione.*
Liber Tuſculanarum Marci Tullii Ciceronis.

See O.

R vi. *Epiſtolæ Senecæ ad Paulum & Epiſt. Pauli ad Senec.*
Ratio novem Muſarum ſecundum quoſdam philoſophos.
Culex Virgilii.
Diræ Virgilii.
Capa Virgilii.
Verſus Virgilii de Eſt & Non eſt.
Verſus ejuſdem de inſtitutione viri boni.
Ecloga ejuſdem de Roſis naſcentibus.
Moretum Virgilii.
Epitaphia ejuſdem à duodecim ſapientibus conſcripta.
Verſus eorundem de diverſis rebus.
Verſus de 12 primis Imperatoribus Romanorum.
Verſus Sibyllæ de die judicii.
Verſus Auguſti Cæſaris de laude Virgilii.
Liber Theoduli.
Verſus de lapſu primi hominis.
Verſus de Jephte.
Verſus de Suſanna.
Proverbia Senecæ.
Diſputatio inter Accuſatorem & Epaminondam.

S vi. *Invectiva Saluſtii in Ciceronem.*
Saluſtius Criſpus in Bellum Catilinarium.

Macrobius

T vi. *Macrobius de Somno Scipionis.*
Macrobius de Saturnalibus, ſed imperfectus.

U vi. *Liber Proſperi.*
Verſus Bedæ presbyteri de die judicii.
Verſus Abonis.

X vi. *Proſper.*
Cato.
Verſus de die judicii.
Dirocheum Prudentii.

Y vi. *Libellus Donati de voce, & literis, ſyllabis, pedibus, accentibus, & poſituris.*
Libellus Servii de modis ſyllabarum.
Donatus de Barbariſmo.
Perſius Gloſatus.
Pſychomachia Prudentii.

Z vi. *Bucolica.*
Georgica.
Perſius.
Libellus Prudentii de laude Martyrum.
Dirocheum * *ejuſdem.*
Verſus Abonis.
Macer de viribus literarum,
Regulæ de primis ſyllabis.

A vii. *Macer* †.
Macrobius.
De Somno Scipionis.
Gloſa ſuper Platonem juxta Magiſtrum Manegraldum.

B vii. *Excerpta de verſibus Martialis coci.*
Verſus contra præpoſitos.

C vii. *Saluſtius.*
Invectivæ Ciceronis in Catilinam libri 4.
Invectivæ Saluſtii in Ciceronem, & Ciceronis in Saluſtium.
Oratio Tullii pro Marco Marcello.
Oratio ejuſdem pro Quinto Ligario.
Oratio ejuſdem pro Rege Deiotaro.
Proverbia Senecæ.
Dicta diverſorum doctorum, & Gregorius de libertate Monachorum.

* *Aurelius Prudentius* an elegant Poet, flouriſhed *An.* 390. ſaith *Bellarmine.* 380. ſaith *Trithemius*, who records many more of his works, than *Bellarmine* doth, but neither of them any by the title of *Dirocheum.* It ſhould be *Diptocheum.*

† *Cajus Licinius Macer* wrote a *Roman* hiſtory, and was contemporary with *Virgil.* There was another *Æmilius Macer* about the ſame time, who wrote of Birds, Serpents, and Herbs.
See T.

De prævaricatione, & pœnitentia Regis Salomonis, quid ſenſerint noſtri Doctores, Auguſtinus, Hieronymus, Ambroſius, Bacharius, & Beda.

D vii. *Ovidius de remedio amoris.*
Ovidius Triſtium.
Ovidius Faſtis.

E vii. *Ovidius Triſtium.*
Ovidius in Ibin.
Ovidius de Nuce.
Verſus de mirabilibus mundi.
See L x.
Ovidius de Somno.
Ovidius de medicamine faciei.
Ovidius de medicamine aurium.
Ovidius de annulo.
Ovidius de pulice.
Ovidius de cuculo.
See T.
Dares Frigius de excidio Trojæ.
Fulgentius de expoſitione fabularum.

F vii. *Ovidius Epiſtolarum.*
Ovidius de arte amandi.
Ovidius de remedio amoris.

G vii. *Ovidius de are amatoria.*
Ovidius de remedio amoris.
Ovidius ſine titulo.
Ovidius de Ponto.
Ovidius de Faſtis.
Gloſæ ſuper Ovidium in Ibin.
Tractatus de iis quæ quærebantur antiquitus in principiis librorum.
Beda de Tropis.

H vii. *Donatus minor.*
Tractatus ejuſdem de voce, & litera, & tonis, accentibus, & poſituris.
Donatus major.
Dialogus de partibus orationis, & alia quædam de Grammatica parvis inſtruendis utilia.
Inſtitutio Priſciani Grammatici.

I vii. *Liber Eutyci Grammatici* *.
Commentum Sedulii ſuper eundem.

* *Eutychius Proculus* the *Grammarian* was Schoolmaſter to *Antonius Pius. Voſſius.*

K vii. *Cato per æquipollentiam, libri* 4.

Liber

Liber Amani de fabula, S. Ruſtica deflenti.
Perſius.

L vii. *Interrogatio quarundam partium, & reſponſio.*
Tractatus de pedibus metrorum.
Verſus de ludo Scaccorum †.
Regulæ de primis ſyllabis ſic incipiens Regula ſplendeſcit.
Item regulæ de primis & mediis ſyllabis.
Regulæ de Ultimis ſyllabis.
Item regulæ de primis, i. Labile, & labis.
Colores Rhetorici.
Tractatus de Tonis.
De Symphonia facienda.
De Organis faciendis.
De tintinnabulo.
Item de Organis.
Epiſt. Gerberti ad Conſtantinum de Proportionibus.
Textus Rythmachiæ.
Abacus.
Libellus de Compoto.
Tractatus de Computationibus annorum ab origine mundi uſque ad Chriſtum.
Figuræ & diviſiones.
Item Scriptum de Compoto.
Compotus Gerlandi.
Compotus Philippi de Tanu, Gallice.
Item Calendarium.

† *Robert Hilcot* who lived *Anno* 1349. wrote *De ludo Scaccorum*, but by *Pitſ.* it may ſeem that his books began in Proſe. *Hieronymus Vida* wrote in Verſe a Poem called *Scacchiæ ludus*, printed *Baſilicæ* 1534. but I cannot ſay it was this.

M vii. *Remigius ſuper Donatum.*
Item libellus Bacharii.
Sententia Anſelmi de motione altaris.
Epiſtola Senecæ ad Callionem de remediis infortuitorum.
Anſelmus de Concordia præſcientiæ & prædeſtinationis gratiæ Dei cum libero arbitrio.
Expoſitiones partium per Alphab. uſq; ad I *literam.*

N vii. *Verſus qui ſic incipiunt Adæ peccatum.*
Verſus qui ſic incipiunt Res manet.
Notulæ ſuper Poëtriam.
Notulæ ſuper Perſium.

O vii. *Tullius de Senectute.*
Tullius de Amicitia.

P vii. *Gloſæ ſuper Priſcianum imperfectæ.*

Q vii. *Verſus inter Mariam & Angelum.*
Queſtus fratrum de propoſitis ſuis.
Verſus de Clavibus Philoſophiæ.
Querimonia ovis de lupo.

R vii. *Liber Petri Eliæ ſuper majus volumen Priſciani.*
Item liber de Conſtructione.
Summa Magiſtri Roberti Blund de Grammatica.
Liber de Barbariſmo, & Syllogiſmo.
Regulæ Magiſtri Serlonis de primis ſyllabis.
See N v.
Liber qui ſic incipit Inter Summa Philoſophiæ.

S vii. *Bernardus de Amore Dei.*
Bernardus de diligendo Deum.

T vii. *Liber Eſdræ prophetæ.*
See K viii.
Liber Methodii de Creatione mundi.
Liber qui vocatur Virgilio Centena prole Gentilium.
Carmina ad obſequium fidei retorquentis.

U vii. *Notulæ Symmachi.*
Proverbia Euodi.

X vii. *Tractatus * Magiſtri Alani Poretani de Arte prædicandi.*
* *Trithemius* ſaith that *Alanus de Inſulis* who lived *An.* 1300. wrote *De arte prædicandi*, probable that this was he under another name.
Tractatus ſuper Miſſam, Item de eodem.
Gloſæ ſuper Canonem Miſſæ.
Tractatus de ſeptem ſeptenis.
Tractatus Prioris de Eſſebi † de Arte prædicandi.
† *Pitſeus* makes mention of *Alexander Eſſibienſis*, a Prior who lived *Anno* 1220. but this book is not amongſt thoſe by him there cited. See Z v.
Summa de
Sermo de Cruce, & Sermo de uxore Levitæ.
Tres Sermones Magiſtri Rogeri de Dominicis de Pentecoſte.
Tractatus ejuſdem de domo ſapientiæ.
Duo Sermones Magiſtri P. Comeſtoris.
Cherubin de Confeſſione.
Sermo Magiſtri P. Comeſtoris.
Sex Sermones Bernardi Abbatis Clarevallenſis.
Tres Sermones Magiſtri P. Comeſtoris.
Quædam Regulæ Theologiæ.
Septem Regulæ Ciconii: Solutiones quarundam contrarietatum.
Sermo Magiſtri S. Archiepiſcopi Cantuarienſis.
Tractatus Innocentii Papæ de miſeria humanæ conditionis.
Tractatus H. de S. Victore de oratione.
Gloſæ Alexandri Nechamſuper Quicunq; vult.

Liber

Liber Iſidori ad Sororem ſuam Florentinam.

Y vii. *Tropæ Magiſtri W. Cancellarii Lincoln.*
Duo Sermones Petri Comeſtoris.
Tractatus de operibus ſex dierum, i. Hexaëmeron.
Tractatus de ſex verbis Domini de Cruce.
Gloſæ ſuper Hymnos.
Tractatus Magiſtri H. de S. Victore de Aſcenſione.
Tractatus de ſeptem ſeptenis.
Verſus Magiſtri Matthæi Windonienſis ſuper Tobiam.
Verſus ſive A. & ——
Verſus Magiſtri * *G. Vineſalvi de Arte loquendi.*
Summa Magiſtri Matthæi Windonienſis de Arte verſificandi.
Eulogium Johannis Cornubienſis ‡.
Summa de Jure.
Objectiones Chriſtianorum & Judæorum ſecundum Cancellarium Lincolnienſem.
Liber Bernardi Silveſtris.
Tractatus de myſteriis numerorum.

Z vii. *Compendium Veteris Teſtamenti.*
Tractatus qui ſic incipit Cum omnes prophetas.
Matutinæ S. Mariæ de uſu ſeculari.

A viii. *Tractatus Magiſtri Petri Bleſenſis ſuper librum Job.*
Liber Magiſtri † *Roberti Curſon de Septem ſeptenis.*
Liber Bernardi Abbatis Clarevallenſis ad Eugenium Papam.
Liber Innocentii Papæ de Miſeria humanæ conditionis.
Liber Magiſtri H. de S. Victore de Oratione.
Gloſa Alexandri Necham ſuper Quicunque vult.
Liber S. Ambroſii de bono mortis.
Sermo de Aſcenſione qui ſic incipit Beatus vir cujus eſt auxilium abs te.

B viii. *Expoſitio Hebraicorum nominum ſecundum Alphabetum.*

C viii. *Expoſitio omnium partium minus notarum in Biblia præter nomina propria.*
Sermones diverſi.

D viii. *Tractatus de poteſtate clavium.*
Tractatus de Sacramento Pœnitentiæ.

Tractatus

* *Galfridus Vinſalf*, or *De Vino Salvo*, lived *Anno* 1199. *Pitſ.* where this book is found amongſt his other.

‡ *John* of *Cornwal.* See G xi. *Pitſeus* records this book, and ſaith that it is in the Library of *Baliol* Coll. *Oxon.*

† *Robert Curſon* lived *Anno* 1218. was made Cardinal, and Legate into *England. Pitſ.* names this book with his other, and ſaith it is in the Library of *Bennet* Colledge *Cambridge.*

Tractatus de Pœnitentia religiosis injungenda.
Tractatus de Incarnatione Verbi Dei.
Quatuor Sermones.
Gesta Æneæ post destructionem Troiæ.

E viii. *Tractatus de Consuetudinibus, & Legibus Angliæ.*
Consilium Lateranense.

F viii. *Templum Domini.*
Tractatus de professione Monachorum.

G viii. *Testamentum 12 Patriarcharum.*
Historia Trojanorum secundum Daretem Frigium.
Vita Joachim.
Epistola Hieronymi Cromatio, & Eliodoro.
Bernardus de Præcepto & Dispensatione.
Quædam Epistolæ Bernardi.

H viii. *Octo libri Physicorum Aristotelis.*
Quatuor libri Cœli, & Mundi.
Quatuor libri Meteororum.
Liber Veteris Ethicæ.
Liber generationum.
Liber Novæ Ethicæ.
Liber de Vegetabilibus.
Tres libri de Somno & vigilia.
Liber de Morte, & Vita.
Liber de Sensu, & Sensato.
Tres libri de Anima.
Liber de Causis.
Liber sic incipiens Quid sit Philosophia.
Undecim libri de Consideratione.

I viii. *Augustinus de Conflictu vitiorum atque virtutum.*
Meditationes Bernardi.
Salutes cujusdam sapientis.
De Purgatorio Patricii *.
Libellus de Pœnitentia W. de Montibus.

K viii. *Alcuinus ad Guidonem Comitem de Virtutibus acquirendis & Vitiis evitandis.*
Quædam miracula Edmundi Archiepiscopi.
Libellus Methodii Martyris †.
Quædam Decretales Epistolæ ad ordinem Monasticum pertinentis.
Tractatus Innocentii Papæ tertii super Canonem Missæ.

Tractatus

* *Henry* a Monk of *Sawtrey Abbey, Com. Hunt.* who lived *Anno* 1140. and *Sylvester Giraldus, Anno* 1214. wrote of S. *Patricks* Purgatory.

† S. *Methodius* was Bishop of *Tyre* in *Palestint. An.* 285. *Bellarm.* and was Martyred under *Diocletian.* See T vii.

L. viii. *Tractatus* * *Petri Alphonſi qui vocatur Scholaris diſciplina.*

Lapidarius, Gallicé.

M viii. *Epiſtolæ Beati Bernardi ad Elredum Abbatem quæ dicitur Speculum Charitatis.*

Eccleſiaſtes.

N viii. *Exhortationes Sanctorum diverſorum Patrum.*

O viii. *Liber Paſtorale à Magiſtro I. de Deo Compoſitus.*

Speculum Juniorum.

Statuta Ottonis cum Concilio Oxon.

P viii. *Regulæ Juris.*

Chryſoſtomus ſuper Orationem Dominicam.

Expoſitio fratris † *Thomæ ſecundum Doctores de Oratione Dominica.*

Tractatus fratris Thomæ de Oratione Dominica.

Tractatus ejuſdem ſuper Credo.

Tractatus ejuſdem ſuper Ave Maria.

Tractatus ejuſdem de Decem Præceptis.

Tractatus ejuſdem de Articulis fidei.

Tractatus ejuſdem de Sacramentis.

Quædam de Geſtis Regis Richardi.

Mirabilia quædam Angliæ numero 25.

Quædam dicta moralia.

Quædam Geſta antiquorum.

Quædam dicta Poetarum.

Quædam de diverſis libris Senecæ.

De quibuſdam Imperatoribus, & Regibus.

Fabulæ Æſopi.

Tractatus de vitis Patrum.

De vita Ciſtercienſi.

De vitis Prædicatorum.

De vita B. Dominici.

De B. Virgine, de diverſis ſanctis.

Hiſtoriæ diverſorum.

Narrationes de Speculo Hiſtoriali.

Quædam de Geſtis Caroli Magni.

Verba Gregorii ſuper Job.

Verba ejuſdem ſuper Ezechielem.

Verba Chryſoſtomi ſuper Matthæum, imperfect.

Verba ejuſdem ſuper Johannem.

Verba ejuſdem de Reparatione lapſi.

Verba ejuſdem de Compunctione.

Verba Originis de Gaudiis beatorum, & de ſuppliciis damnatorum. Au-

* Of this *Peter* See A xiii. *Trithemius* makes no mention of this tractate.

See S xi.

† *Thomas Aquinas* of the order of *Predicants*, died *Anno* 1274.

Auguſtinus completus de eiſdem.
Quædam Metaphoræ & exempla.
32 Sermones de diverſis temporibus, & feſtis.
Tabula ſecundum ordinem Alphabeti, & per Vocales.

Q viii. *Tractatus ejuſdem de Confeſſione.*
Tractatus Magiſtri Rob. ad Stephanum Archiep.
Tractatus Segeri de Confeſſione.
Tractatus Magiſtri Roberti Flavienſis ſic incipiens Res Grandis.
See Q v.
Meditationes Bernardi.

R viii. *Dialogus Gregorii.*

S viii. *Tractatus qui ſic incipit In virtute ſanctæ crucis.*
Tractatus de Confeſſione: Sermones diverſi.
Tractatus de Reverentia Orationis.
Mala quæ proveniunt à ſeptem mortalibus peccatis.
Epiſtola * *Baldwini Archiepiſcopi de Pœnitentia.*
Libellus Alcuini Levitæ ad Guidonem Comitem.
Quomodo ſe homo debet habere in proſperis, & adverſis.
Sermones diverſi.
Libellus de Myſteriis quæ contigerunt ab initio mundi, uſque ad Abraham, & ſic poſt ſex ætates per octo libros.

*Baldwinus Devonius born at Exeter, was made Arch-B. of Cant. 1184. ſate there 7 years and died in the Holy Land, going thither with K. Rich. 1. He firſt laid Wales to the Province of Canterbury. Somner. Piſ. ſaith he died An. 1193.

T viii. *Tractatus de Narrationibus Evangeliorum.*
Tractatus Quomodo Confeſſio ſit ſemel in anno facienda.
Sermo W. de Montibus.
Tractatus de Pœnitentia religioſis injungenda.
Tractatus quanta ſit virtus confeſſionis.

U viii. *Liber Accentus: Tractatus Magiſtri Petri Bleſenſis ſuper librum Job.*
Quæſtiones de Regula S. Benedicti, & Solutiones ſuper tribus ſubſtantialibus in eadem regula.

X viii. *Tractatus de Themate in prædicatione, de thematis dilatione, de dilatationis ordinatione ſic incipens, Quoniam æmulatores.*
Tractatus de libro Priſciani, & de aliis libris Philoſophiæ & aliarum partium particulariter tangens materias ſic incipiens Cum omnis eloquentiæ doctrina.
Tractatus de animalibus ſecundum Ariſtotelem generaliter.

Ex-

Expoſitio quorundam verborum contentorum in regula S. Benedicti.

Y viii. *Tractatus de Phyſica, Tractatus de utilitate corporis excerptus de ſecretis ſecretorum Ariſtotelis.*
Tractatus de Conditione hominis, & pro quibus conditus eſt.
Tractatus de Pœnitentia.
Tractatus de operibus † Jerarchiſis.
Tractatus de Confeſſione facienda.

† *Forſan Hierarchicis, William Occam* who lived *An.* 1347 wrote *De artibus Hierarchicis* ſaith *Pitſeus*, and haply this Tractate might be his.

Z viii. *Parvum Doctrinale. Cartula.*
Apologia Bernardi ad Cluniacenſes.
Speculum pœnitentis.
Verſus de Biblia hiſtorialiter.
Tractatus de Sacramentis. & de 10 *præceptis.*
Tractatus Innocentii Papæ 3 *ſuper Canonem Miſſæ.*
Epiſtola * *Nicolai Prioris S. Albani Mauricio Monacho.*

* This *Nicolas* lived *Anno* 1140.

A ix. *Dactyle quid latitas.*
Verſus de Morte Roberti Lincoln. Epiſcopi.
Tractatus de notitia Sacramenti.
Sermones diverſi.
Quædam Autoritates S. Auguſtini.

B ix. *Breviloquium pauperum, S. Flectogenua.*
Quidam tractatus de Myſteriis Miſſæ.
Quidam tractatus diſputativus de Immortalitate animæ.

C ix. *Statuta, & proviſiones Regum.*

D ix. *Libellus de Cauſis.*
Libellus de Articulis fidei.

E ix. *Orationes diverſæ.*
Secretum Secretorum Abbreviatum.
Meditationes Auguſtini.

F ix. *Meditationes Auguſtini.*
Meditationes Bernardi.

G ix. *Sententiæ abbreviatæ.*
Tractatus ſuper Canonem Miſſæ.
Tractatus de 4 *virtutibus Cardinalibus.*
Tractatus de Profeſſione Monachorum.

H ix. *Auguſtinus de Spiritu, & Anima.*
Meditationes Bernardi.
Bernardus de Præcepto, & Diſpenſatione.
Auguſtinus de diviſione potentiarum Animæ.
Innocentius ſuper Canonem Miſſæ.
Libellus † Roberti Groſteſt Lincoln. Epiſcopi.
Liber ejuſdem de Confeſſione.
Parabolæ Salomonis.
Liber Eccleſiaſtes.
Septem Septenæ.
Speculatio pauperis in deſerto.
Verſus de Decretis.
Tractatus de Sacramentis. Tractatus ſuper Canonem Miſſæ.
Teſtamentum 12 Patriarcharum, S. filiorum Jacob.

† This *Robert Groſthed* was B. of *Lincoln*, and died *Anno* 1213. *Trithemius* calls him *Rupertus Lincolnienſis*. Several works are found in this Catalogue more than *Trithemius* numbeth. *Bellarmine* hath paſſed him by, although he was a great writer in the age wherein he lived: but *Sixtus Senenſis* ſpeaks well of him.

I ix. *Flecto genua. Meditationes Bonaventuræ.*
Itinerarium mentis in Dominum *.
Formula vitæ honeſtæ.
Lamentatio Mariæ in morte filii ejus.
Tractatus de Virtutibus. Tractatus de 10. Præceptis.
De Quatuor virtutibus Cardinalibus.

* *Roger Twiſord alias Goodluck*, who lived *Anno* 1390. wrote an *Itinerarium mentis*, but whether or no this, *Non conſtat.*

L ix. *Vita B. Mariæ Virginis.*
Secreta ſecretorum Ariſtotelis.
Meditationes fratris Bonaventuræ.
Libellus † Martini Epiſcopi S. Formula vitæ honeſtæ.
Itinerarium mentis in Dominum.
Meditationes Bernardi.
Formula Monachorum à B. Bernardo edita.
Practica 4. virtutum Cardinalium ſecundum narrationes exemplares.
Liber Auguſtini Hipponenſis Epiſcopi de Definitionibus Eccleſiaſticorum dogmatum.
Tractatus Bernardi de Dolore, & Lamentatione B. Mariæ in morte filii ejus.
Tractatus de Oratione Dominica. Tractatus de 10. Mandatis.
Epiſtola Bernardi ad Sororem ſuam volentem recedere à Monaſterio.
Tractatus de Adventu, & utilitate Adventus Chriſti ſecundum diverſos Doctores, & de ſignis ante diem Judicii, de Antichriſto, & ejus ſignis, & de die Judicii in uno tractatu.
Epiſtola fratris R. Domino G. Abbati Alponſi, & fratribus ejuſdem loci.
De Converſatione Mariæ Magdalenæ poſt Aſcenſum Domini,

† *Martinus Epiſcopus Dumienſis* lived *An.* 540. ſaith *Trithemius*, who records this book amongſt ſome other of his.

Domini, & de Obitu ejus, per Joſephum.

N ix. *Orationes diverſæ. Rythmus de Memoria paſſionis Domini.*
Matutinæ de Cruce cum Paſſione depicta.
Quinque Gaudia B. Virginis, Gallice, cum imaginibus depictis.
Orationes diverſæ de Paſſione cum Paſſione depicta.

M ix. *Bernardus ad fratres de monte Dei.*
Tractatus de Arte prædicandi.

O ix. *Meditationes Auguſtini, Auguſtinus de Spiritu, & Anima.*
Tractatus de Electione, cum multis aliis.
Anſelmus de Similitudinibus.

P ix. *Promiſſio primis parentibus facta poſt peccatum, De oleo miſericordiæ.*
Meditationes fratris Bonaventuræ.
Meditatio de Redemptione generis humani per paſſionem Chriſti.

Q ix. *Algoriſmus. Practica 4. virtutum Cardinalium.*
Theorica earundem, S. formula vitæ honeſtæ.
Quæſtiones utiles de quarto libro ſententiarum.
Bernardus ad Cluniacenſes, & contra eos.
Idem ad fratres de monte Dei.
Idem ad Eugenium Papam. Speculum Caritatis.

R ix. *Tractatus de bonitatibus Triaculæ. Gallicè.*
Ordinarium vitæ religioſæ, S. Dietarium, & Itinerarium.
Vita S. Mariæ. Secreta Secretorum Ariſtotelis.
Tractatus parvus, ſed imperfectus de prognoſticatione puerorum qui naſcuntur in certis planetis. Regula S. Benedicti verſifice.
Verſus de Urbanitate, Latine, & Gallice ſcripti.
Verſus de Si dedero, & ſeptem, & quatuor alii verſus ſequentis.
Quomodo tres filii Noæ regnum inter ſe diviſerunt poſt diluvium.
Verſus de ſeptem mortalibus peccatis.
Vita Adæ, & Evæ, & de Oleo miſericordiæ.

S ix. *Tractatus docens prædicatorem perfectè Deum diligere, Gallicè ſcriptus.*

Tractatus de Pœnitentiis & Remiſſionibus.

T ix. *Triſtreni Gallicè: Amys, & Amilion Gallicè.*

U ix. *Epiſtolæ Jacobi, Petri, & Johannis & Judæ Gloſatæ. Sermones diverſi.*

X ix. *Gradale W. de Montibus. Sermones. Gloſæ ſuper Scholaſticam Hiſtoriam.*

Y ix. *Tractatus qui ſic incipit Extendit Jeſus manum. Tractatus qui ſic incipit Gladius dicitur ipſe Deus. Tractatus qui dicitur Paſſio Chriſti. Tractatus quot modis redemit Deus populum. Tractatus de Tranſitu: Tractatus de Virtute. Tractatus de Zelo.*

Z ix. *Cantica Canticorum gloſata, Lamentationes Jeremiæ gloſatæ. Liber Sapientiæ gloſatus: Liber Sapientiæ non gloſatus.*

A x. *Concordantiæ quorundam verborum 4 Evangeliorum Allegorice W. de Montibus. Significationes verborum ejuſdem. Concordantiæ ejuſdem Veteris, & Novi Teſtamenti. Proverbia ejuſdem: Contrarietates ejuſdem: Regulæ Theologiæ ejuſdem.*

B x. *Tractatus de Arte prædicandi. Cherub de Confeſſione.*

C x. *Tractatus ſuper Evangelium In principio erat Verbum. Tractatus de Ornatu Clericorum. Quæſtiones diverſæ de Theologia. Tractatus ſuper Beatus vir.*

D x. *Tractatus de Confeſſione: Tractatus de lapidibus.*

E x. *Tractatus de Pœnitentia: Viſio cujuſdam quæ contigit in Oſſeria.*

F x. *Tractatus de quatuor Sacramentis Eccleſiaſticis. Tractatus de myſterio Miſſæ cum aliis: Regula S. Baſilii. Tractatus de quatuor humoribus ex quibus homo conſtat.* Qui-

G x. *Quidam caſus Decretalium.*
Verſus de duodecim Abuſionibus Clericalibus.
Verſus de duodecim Abuſionibus ſeculi.

H x. *Tractatus Canonum diſcordantium.*
Tractatus ſuper Pſal. Qui habitat : Cum aliis.

I x. *Tractatus de præmiſſione Pſalmorum.*
Tractatus de Canone Miſſæ.

K x. *Summulæ diverſæ de Theologia.*
Tractatus de Arte prædicandi.
Significationes quorundam nominum ſecundum Alphabetum.
Interpretationes Hebraicorum nominum.
Concordantiæ Bibliæ diſtinctæ per quinque libros.

L x. *Liber qui ſic incipit Flores Grammaticæ.*
Liber Diſtigii gloſatus.
Ovidius de mirabilibus verſifice gloſatus.

M x. *Concilium Lateranenſe, Liber qui dicitur Viaticus.*
Concilium Stephani Archiepiſcopi Oxon. celebratum.
Tractatus ſuper Orationem Dominicam.
Sermones diverſi : Tractatus ſuper librum Levitici.
Prometheus de Origine Juris Canonicé : Exameron.
Tractatus Magiſtri Roberti ſuper Exodum.
*Conſtitutiones * Honorii Papæ tertii gloſatæ.*
Concilium Ottonis London celebratum.
Tractatus Magiſtri H. de S. Victore de Aſcenſione Domini.
Tractatus de cauſis Decretorum Verſifice.
Gloſæ ſuper libros Regum.

* *Honorius* 3 was Biſhop of *Rome* 1210. *Mart. Polonus.*

N x. *Numeriale in tribus quaternionibus ſequentibus.*
Sermones & quæſtiones in tribus quaternionibus ſequentibus.
De multiplici lepra, & ſeptem petitiones, & ſacrificia in duobus quaternionibus.
Verſus Magiſtri Henrici de vita S. Oſwaldi, & aliorum in uno quaternione.
Breviarium Papiæ.
Brevia Regis Henrici, & Articuli Juſticiariorum.
Hymnarius gloſatus ſecundum Alexandrum Necham.

O x. *Continentiæ in Decretis per diſtinctiones, cauſas, & conſuetudines.*

Con-

Conſtitutiones novæ Innocentii Papæ quarti.
Conſtitutiones apud Ludgun. promulgatæ.
De Sententiis Frederici quondam Imperatoris.

P x. *Liber de Miſeria humanæ conditionis.*
Tractatus de conditione hominis, & pro quibus conditus ſit.
Meditationes fratris Bonaventuræ.

Q x. *Verſus differentiarum. Tractatus de Phyſica.*
Expoſitio ſuper Canonem Miſſæ.
Proverbia W. de Montibus per literas Alphabeti.
Quidam ſermones cum aliis rebus.
Quædam notabilia Decretorum.

R x. *Autoritates effectivæ ſanctorum ad prædicandum.*
Sermones fratrum Prædicatorum, & Minorum.

S x. *Tractatus de Philoſophia ſic incipiens Socrates in exhortationibus.*
Tractatus de Mundo, & Stellis, & Planetis.

T x. *Tractatus de Confeſſione audienda, & devotione.*
Quædam dicta collecta de dictis diverſorum Patrum.
Tractatus de Confeſſione facienda: De pollutione nocturna.
De malo Luxuriæ ſecundum diverſos Doctores.
De ſeptem Gratiis Eccleſiæ: De Continentia.
De ſeptem mortalibus peccatis; De horis diei.
De pœnis Inferni: De fide, ſpe, & charitate.
Tractatus qui ſic incipit, Sicut Turris David.

U x. *Meditationes Bernardi.*
Liber Bernardi ad Anſelmum Cardinalem de diligendo Deum.
Tractatus ejuſdem de Gratia, & libero arbitrio.
Tractatus de deliberando, & conſilio capiendo.
Sermones Bernardi de Reſurrectione Domini cum aliis Sermonibus.
Sermones diverſi: Templum Domini.
Dicta notabilia cujuſdam de multis, & magnis, periculis in Eccleſiaſticis.

X x. *Summa de Theologia: Templum Domini.*
Summa Magiſtri † *Simonis Cantuarienſis, de vitiis, & virtutibus.*
Sermones Magiſtri Nicolai Cancellarii Lincoln.

† I find no *Simon* of this name in *Pitſeus* unleſs it was *Simon* of *Feverſham*, who lived *Anno* 1370. And wrote upon *Ariſtotles Ethicks*.

Anſelmus

Y x. *Anſelmus Cur Deus Homo.*

Z x. *Sermones in Dominicis poſt Paſcha.*
Tractatus de Pœnitentia ſecundum Magiſtrum Robertum.
Sermones diverſi: Miracula diverſa.
Verſus de tranſgreſſione Adæ. Tituli hiſt. Geneſ.
Sermones in Adventu, & Quadrageſima.
Verſus de ætatibus mundi: Proverbia libri Ovidii Verſifice.

A xi. *Moralis Philoſophia: Phalecolum.*
Tractatus de duodecim abuſionibus ſeculi.
Regula B. Auguſtini à Roberto expoſita.

B xi. *Epiſtola cujuſdam Prioris de Concilio bene vivendi.*
Speculum Pœnitentiæ Magiſtri W. de Montibus.
De Sanctimonia conſervanda, & vitiis carnalibus, & ſpiritualibus vitandis.
Bernardus ad Cluniacenſes, & contra eos.
Tractatus Petri Abbatis S. Remigii de Clauſtrali diſciplina. See T xi.
Pſalterium metrice compoſitum.
Tractatus de duodecim abuſionibus ſeculi, metrice compoſitus.
Pſalterium Seculi: Apocalypſis guliæ.

C xi. *Simphoſius de divinationibus: Proverbia Gregorii.*
Quædam Summa Kyſtani Sacerdotis.
Anſelmus de Veritate, de libero arbitrio, de caſu Diaboli, de Incarnatione Verbi.
Meditatio Anſelmi: Quomodo Grammatica ſit ſubſtantia, & qualitas.
De conceptu Virginali, & Originali peccato.
De Sacrificio azymi & fermentati.
De concordia præſcientiæ, prædeſtinationis, & gratiæ cum libero arbitrio.
Anſelmus & Boſco Cur Deus Homo.
Monologion Anſelmi: Proſologion ejuſdem.
Anſelmus de Proceſſione Spiritus Sancti.

D xi. *Meditationes Bernardi: Meditationes Anſelmi Archiepiſcopi.*
Auguſtinus de Spiritu, & Animâ.
Pœnitentiale fratris Segeri à canonibus compendioſe extractum. See R xi.

Tractatus

E xi. *Tractatus brevis verſifice qui ſic incipit Pluribus in dubium.*
Liber Methodii hiſtorialis: Hiſtoria Britonum, Prophetia Merlini.

F xi. *Diviſiones & definitiones 7 vitiorum capitalium.*
Tractatus Magiſtri Roberti de Lincoln. de Confeſſione, S. Quoniam.....
Tractatus de levioribus peccatis.
De Antidotis vitiorum, & duodecim abuſionibus.
Bernardus de Præcepto, & Diſpenſatione: Confeſſiones Auguſtini.
Compendium Pœnitentiale gloſatum Magiſtri W. de Montibus verſifice.
Speculum pœnitentis W. de Montibus.
Tractatus de Lege naturali, & ſpirituali.
See P xi.
Meditatio S. Auguſtini.
Tropi Magiſtri H. Abrimenſis de B. Virgine.

G xi. *Excerpta B. Auguſtini de Decretis.*
Definitiones, & diviſiones 7 vitiorum capitalium, & autoritates.
Pœnitentiale gloſatum Magiſtri W. de Montibus verſifice.
Tractatus R. Epiſcopi Lincoln. de Confeſſione.
Bernardus de Præcepto, & Diſpenſatione. Meditationes Bernardi.
Excerpta B. Bernardi de 12 gradibus humilitatis.
Apologia B. Bernardi ad Cluniacenſes, & contra eos.
Compendium Pœnitentiale S. Quæ ſunt peccata magis periculoſa.
Summa Magiſtri * *Johannis Cornubienſis, Qualiter fiat Sacramentum altaris per virtutem S. Crucis: & de 7 Canonibus vel Ordinibus Miſſa.*
Tractatus veterum patrum de venialibus peccatis.
Epiſt. Bern. ad Monach. Lib. de Clauſt. diſciplina.
Tractatus Innocentii Papæ de Dulia, & Latria.

H xi. *Tractatus ſuper Symbolum fidei: Tractatus ſuper Orationem Dominicam.*
Tractatus ſuper 7 dona Spiritus Sancti: Tractatus ſuper quatuor virtutes Cardinales.
Tractatus ſuper quatuor Virtutes Theologicas: Tractatus ſuper ſeptem vitia Capitalia.
Tractatus ſuper 7 Sacramenta Eccleſiæ: Tractatus ſuper duo mandata Charitatis.
Tractatus ſuper 10 præcepta legis: Tractatus de erroribus Laicorum. De-

* *Johannes Cornubienſis* lived *Anno* 1170. ſaith *Piſæus*, by whom theſe Tractates are mentioned with others of his writing.

I xi. *Definitiones & Species virtutum & vitiorum ſecundum W. de Montibus.*
Quod ſalubris ſit memoria paſſionis Chriſti ſecundum Bernardum.
Summa Magiſtri † Johannis de Cantia de Decretis.
Tractatus de Confeſſione, & Contemplatione: Tractatus de Purgatorio Patricii.

† *Johannes Cantianus* lived *Anno* 1248. *Pitſius* mentions not this book by name, but one like it, *De Caſibus Juris.* See F xi.

K xi. *De miſeria humanæ conditionis.*
Tractatus de virtutibus qui ſic incipit, Dominus virtutum ipſe eſt Rex gloriæ.

L. xi. *Tractatus de diverſitate Curiarum.*
Tractatus de ſententia Excommunicationis ſecundum Reymundum.
Chronica Alexandri: Verſus de judiciis urinarum gloſatus, & non gloſatus.
Tractatus de 12 abuſionibus Clauſtri: Proverbia autorum.
Expoſitiones partium Bibliæ: Prometheus verſificatus: Sompnarium.
Propoſitiones magis famoſæ primi libri Phyſicorum & aliorum librorum.
Verſus de Decretis ſecundum Henricum de Hamerincham.
Verſus ejuſdem de Decretalibus: Verſus de Decretis cum ſententiis eorundem.
Sententiæ verſificatæ: Quæſtiones & Reſponſiones inter Animam & Rationem.
Tractatus Gallicus de Modo Confeſſionis, & Ordine cum aliis rebus Gallice ſcriptis.
Tractatus de Modo muniendi.

M xi. *Parvus tractatus de Alia Confeſſionis.*
Quidam Rythmus ſic incipiens Qui vult ſane ſeynt eſcrit & ſenſum Tropologicum.
Altercatio inter Magiſtrum Henricum de Hamrincham, & Magiſtrum Michaelem verſifice.

N xi. *Verſus W. de M..... ſic incipiens Cives cæleſtis.*
Quomodo Dominus Innocentius Papa canonizavit B. Edmundum.
Vita S. Thomæ Martyris: & Miracula aliorum ſanctorum.

O xi. *Regula S. Franciſci, Regula S. Baſilii, Regula S. Auguſtini.*

P xi. *Matutinæ B. Virginis de miraculis ejus compoſitus.*
Tropi magiſtri P. Abincenſis de B. Virgine.
Compilatio brevis de Confeſſione ſemel in anno facienda.

See F xi.

Q xi. *Caſus diverſi extracti de Decretis, & Decretalibus.*

R xi. *Tractatus* * *Simonis de Hentona de Cruce Chriſti.*
Meditationes fratris Benaventuræ editæ ad ædificationem fratrum Minorum.
Rythmus de Paſſione Chriſti: Rythmus de memoria Chriſti, Templum Domini.
Meditationes Bernardi: Tractatus de myſteriis Miſſæ.
Vita Sancti Alexis, Gallice.
Verſus magiſtri † *Michael. Cornubienſis contra magiſtrum H. Abrinenſem.*
Liber Pœnitentialis fratris Segeri per Decreta, & Decretalia effectus.
Aphoriſmus: Prognoſtica Hippocratis: Regula S. Benedicti Gallice expoſita.

* This *Simon* was Monk of *Winchester*, *Anno* 1360. ſaith *Pitſ.* but this is not amongſt his works there recited.

† *Michael Blaunpain*, an elegant Poet, lived 1250. This piece is with ſome other reckoned by *Pitſ.* See D xi.

S xi. *Tractatus de Pœnitentia.*
Tractatus de Ordinationibus, & de iis quæ concernunt Ordinationes.
Paſtorale Magiſtri I. de Deo: Tractatus de Confeſſionibus.

T xi. *Collationes Domini* * *Willielmi de Hotot Abbatis, de ſententia magiſtri W. Antiſſiodorenſis.*
Hiſtoria B. Edmundi, Gallice. Regulæ Theologicæ.
Compendium W. magiſtri de montibus de Pœnitentia religioſis injungenda.
Inquiſitiones fratrum minorum in Confeſſionibus: Inquiſitiones contra religioſos.
Tractatus de Philoſophia: De 4 generibus diſputationum.
Tractatus de octo Tonis: Tractatus de iis quæ ſunt inſinuanda in ſermonibus.
Tractatus de Sacramentis: Tractatus Petri Abbatis S. Remigii de Clauſtro materiali.
Tractatus de quadruplici ſimilitudine: Tractatus de virtutibus.
Tractatus de aliquibus verbis contentis in tertio libro Regum: De capitalibus vitiis.
Tractatus optimus qui ſic incipit, Beatus Benedictus.
Tractatus ſic incipiens; Si habes brachium ſicut Dominus: Tractatus de Muſica. Pa-

* This *William* was Abbot of *Peterburgh*, *Anno* 1246. *William* was Biſhop of *Antiſſiodorum* in *France* 1240. *Una ejus ſententia notari ſolet, ut ſingularis, quod videlicet merita hominum juſtorum prius, & principalius a fide quam a charitate dependeant*, ſaith *Bellar.* And probably it was this which Abbot *William* of *Peterburgh* wrote againſt: or it might be the Epitome mentioned in his Library. See the Hiſtory.

See B xi.

U xi. *Paſtorale a magiſtro † J. de Deo compoſitum.*

X xi. *Regula S. Baſilii: Definitio Confeſſionis: Sermo ſic incipiens, Si habes.*
Salutes cujuſdam ſapientis: Bernardus de periculo tentationis.
Auguſtinus de Origine Animæ, vel de Spiritu, & anima.
Sermo ſic incipiens, Ecce ſacerdos: Qualiter ſit Sacramentum Altaris.
Sermo ſic incipiens, Ecce elongavi: Quid ſit Prædeſtinatio.
Summa de Originali peccato: Liber de 7 Septenis.
De Confeſſione quæ dicitur Cherub: De conflictu vitiorum.
Quæſtio de Sacramento Altaris: Expoſitio ſuper Canonem Miſſæ.
Sermo ſic incipiens, Nigra ſum: Vita S. Thomæ Martyris verſifice.

Y xi. *Tractatus de Anima ſic incipiens: Si ignoras te O pulcherrima mulierum.*

Z xi. *Tractatus Ratriani de eo quod Chriſtus natus eſt de Virgine.*

A xii. *Tractatus de multiplice diviſione potentiarum animæ.*
Teſtamentum 12 Patriarch. Oleum miſericordiæ.

B xii. *Geſta Salvatoris quæ invenit Theodoſius magnus Imperator in Jeruſalem in Prætorio Pontii Pilati in codicibus publicis a B. Ambroſio Doronenſi Epiſcopo conſcripta.*
De tribus fratribus cum Domino reſuſcitatis teſtimonium ei perhibentibus.
Confeſſio Judæorum coram Pilato de Domino Jeſu.
Epiſtola Pilati ad Imperatorem de Jeſu.
De Tiberio Imperatore, & Confuſione Pilati.
De Veronica, & damnatione Pilati.
Narratio de Aſſumptione S. Mariæ.
Viſio Elizabeth de Aſſumptione ejuſdem.
Quomodo crevit arbor de qua facta eſt Crux: Miracula B. Mariæ.

C xii. *Regula S. Benedicti verſifice.*
Tractatus ſecundum literas Alphabeti ſic incipiens, Avaritia.

† *Johannes de Deo* is mentioned by *Trithemius*, but not his time only, he ſaith, he was a learned Lawyer of *Bononia*, and ſets down his works of Law, but not this *Paſtorale*.

D xii. *Caſus diſputatus de eo qui intravit religionem, uxore ſua in ſeculo remanente.*
Regiſtrum in Decretis; Tabula duplex in Evangelium ſecundum Canones.

E xii. *Collationes de ſingulis libris Bibliothecæ ſecundum ordinem Alphabeti.*
Quædam Homiliæ Cæſarii Epiſcopi ad Monachos.
Admonitio B. Cæſarii Epiſcopi ad Sororem ſuam.
Expoſitio ſuper Malachiam Prophetam, & aliæ multæ per prius de diverſis.
Pœnitentiale ſic incipiens Petiſti a me.
Symphonius verſifice de Divinationibus; Item Sermones diverſi.

F xii. *Epiſtolæ Canonicæ, & aliæ Epiſtolæ gloſatæ: Sermones diverſi.*
Tractatus de Confeſſione. Tractatus de iis quæ ſunt inquirenda in Confeſſione.
Pœnitentia religioſis injungenda: Libellus de Silentio ſervando.
Speculum Pœnitentiæ a magiſtro W. de Montibus edit.
Concilium Oxon. Stephani Archiepiſcopi: Definitio ſuperbiæ, & ejus ſpeciebus.

G xii. *Verſus de 12 abuſionibus: Libellus ſecundi Philoſophi de Silentio.*
Compendium pœnitentiale gloſatum: Speculum pœtentis ſecundum W. de Montibus.
Pœnitentia religioſis injungenda ſecundum W. de Montibus.
De peccatis religioſorum contingentibus; De peccatis contra naturam contingentibus.
De 7 Capitalibus vitiis: De inquiſitione peccati: De his qui ſe inebriant.

H xii. *Quædam Epiſtola ad Monachos ſic incipiens, Dilecto Patri: Decretum Innocentii Papæ.*
Quædam Epiſtola Bernardi ad Monachos: Bernardus de Præcepto & Diſpenſatione.
Tractatus de deſolatione animæ. Sermo ſic incipiens Omne quod natum eſt.
Sermo ſic incipiens, Ut filii lucis.
Expoſitio Regulæ S. Benedicti a Smaragdo edita.
Regula S. Baſilii, Regula S. Franciſci.
Correctio ſive Reprehenſio prælatorum, qui ſic incipit, Scire deſideras.
Prophetia Sibyllæ de Incarnatione Verbi: Tractatus de 15 ſignis cum verſibus.
Tractatus de Antichriſto: Tractatus de 7 vitiis principalibus. Tra-

Tractatus de Matre Domini, & ſororibus ſuis: Tractatus de decem præceptis.
Tractatus quo die Divina ſapientia uterum Virginis ingreſſa eſt, cum quibuſdam verſibus, ſic incipiens, Cum fortuna tibi.
Tractatus de Remedio profeſſionis Monachorum.
Summa Magiſtri J. de Cantia de Pœnitentia. See I xi.
Tractatus Petri Bleſenſis ſuper librum Job.
I xii. *Nova Logica: Ethica Nova, De ſomno, & vigilia, de ſenſu, & ſenſato.*
K xii. *Vita S. Franciſci, Teſtamentum ejuſdem, Regula ejuſdem.*
Miracula Fremundi Martyris, Vita, & paſſio ejuſdem.
Vita S. Edmundi Cantuarienſis Archiepiſcopi *. * He died, ſaith *Somner*, 1242.
L xii. *Tractatus de 7 Sacramentis, Tractatus de 10 præceptis.*
Auguſtinus de differentia ſpiritus, & animæ, Expoſitio ſuper Canonem Miſſæ.
Libellus † *Petri Alfulſi qui vocatur Scolaris diſciplina.* † *Petrus Alfonſus*, L viii. A xiii.
Expoſitio ſuper Symbolum Apoſtolorum.
M xii. *Tractatus ſuper Symbolum fidei, Tractatus ſuper Orationem Dominicam.*
Tractatus ſuper 7 dona Spiritus Sancti, Tractatus ſuper 4 virtutes Cardinales.
Tractatus ſuper virtutes Theologicas, Tractatus ſuper 7 vitia Capitalia.
Tractatus ſuper 7 Sacramenta Eccleſiæ, Tractatus ſuper 2 mandata Charitatis.
Tractatus ſuper 10 præcepta legis: Liber parvi doctrinalis.
Quomodo Salue Regina fuit ordinata.
Tractatus de Confeſſione, imperfectus, Gallice.
Meditationes Bernardi.
N xii. *Tractatus de Complexione hominum.*
Fallaciæ, & ſuppoſitiones, & aliæ ſummulæ.
Diverſa capitula Decretalium.
Parva ſumma de dolore dentium.
Quædam excerpta de Magiſtro hiſtoriarum.
O xii. *Tractatus qui ſic incipit David in ſpiritu.*
Tractatus de Calendario.
Tractatus ſic incipiens Laboravi in ludum.
P xii. *Liber de Cauſis, Verſus de Decretis.*
Tractatus de Philoſophia ſuper dictum Opinamur.
Tractatus ſic incipiens, Inter Summas.
Tractatus de his quæ ſunt inquirenda in confeſſione.
Collationes diverſæ, Tractatus de Sapientia.

Boëtius

Boetius de disciplina scholarium, Sermones diversi.

Q xii. *Tractatus de Orthographia.*
Bernardus de Præcepto, & Dispensatione.
Tractatus Innocentii super Canonem Missæ.
Isagoge Magistri H. in Theologia.
Quæstiones de Anima, & ejus potentia.
Physica Alexandri edita ab Aristotele.

R xii. *Articuli diversi pro quibus quis excommunicatur.*
Versus de Sacramento altaris.
Quidam Canones, Versus de 7 mortalibus peccatis, & eorum speciebus.
Tractatus de Philosophia, Literæ diversæ.
Tractatus de Sole.

S xii. *Versus de judiciis urinarum.*
Liber qui dicitur Morale scholarium, Tractatus de terra Tartarorum.

T xii. *Quædam Metaphoræ sumptæ à naturis bestiarum.*
Versus de Pœnitentia, Tractatus de Pœnitentia.
Versus de operibus sex dierum, Errores Originis.

U xii. *Algorismus, Tractatus de Sphæra* *.
Liber Phalecolum Alexandri Necham.

X xii. *Summa Segeri, Tractatus de Confessione religiosorum*
Solutiones quarundam contrarietatum.

Y xii. *Disputatio inter Animam, & Rationem.*
Liber de Sacramentis Veteris, ac Novi Testamenti.
Compendium Pœnitentiale glosatum, Tractatus de Confessione.
Sermones diversi, Tractatus de societate mulierum vitanda.
Parvus tractatus de superbia.

Z xii. *Expositio super Canonem Missæ.*
Templum Domini cum illo tractatu quoniam cogitatio
Summa de 10 Præceptis, & 7 Sacramentis.
Libellus de Institutione Novitiorum.
Augustinus de Spiritu, & Anima.
Tractatus Innocentii Papæ de Missa, Bernardus Silvestris.
Versus qui sic incipiunt Scribo Sampsoni.
Versus † *Johannis Sarisburiensis in Polycraticon, Hieronymus de proprietatibus.*
Tractatus de Grammatica, Versus de nominibus volucrum.

A xiii. *Liber Pœnitentialis secundum R. Lincoln, Liber Pœnitentialis glosatus.*
Symbolum majus, & minus.
Speculum pœnitentis, a Magistro W. de Montibus edit.

Liber

* Probable *Johannes de Sacroboſco*, who lived *An.* 1256. wrote those Tractates, for *Pitseus* reckons them with his other works.

† *John* of *Salisbury* lived *Anno* 1182. *Pitseus* mentions this book to be in several places, as in *Cambr.* and *Oxon*, and printed at *London* 1595. He was made *Episcopus Carnotensis*, and known by that name in *Trithemius*.

Liber * *Petri Alfonſi, Verſus de Decretis.*
Solatium animæ, Rythmus Gallice, & Latinè ſic incipiens Ky vult Sanoye.

B xiii. *Solatium animæ, Liber de miſeria humanæ conditionis.*
Meditationes Bernardi, Tractatus ſuper Canonem Miſſæ.

C xiii. *Epiſtola Cæſarii fratribus Blagatenſibus Monaſterii.*
Auguſtinus de conflictu vitiorum.
Prædicatio Roberti Lincoln. viris religioſis.
Narrationes diverſæ.
Tractatus de pace reformata inter Deum, & homines.
Tractatus de Confeſſione.

D xiii. *Regula S. Benedicti, Templum Domini.*
Liber Petri Aldulphi.
Excerpta B. Bernardi de 12 gradibus humilitatis.
Bernardus ad Cluniacenſes & contra eos.
Quæ ſunt peccata magis periculoſa.
Epiſtola B. Bernardi de Præcepto, & diſpenſatione.
Qualiter ſit Sacramentum altaris per virtutem ſanctæ crucis. See E xiv.
Remedium profeſſionis, Solatium animæ.

E xiii. *Meditationes Bernardi, Tractatus de profeſſione Monachorum.*
Quæſtiones Magiſtri Albini ſuper Geneſin.
Seneca de 4 virtutibus, Regula B. Franciſci.

F xiii. *Deſcriptio Northfolciæ, Conſuetudines terræ Saracenorum.* See K xiii.

G xiii. *Liber ſoliloquiorum Iſidori.*
Compilatio excerpta de diverſis doctoribus.
Item duæ aliæ Compilationes univerſorum doctorum.
Quædam excerpta de Canonibus.
Præcepta Regularia S. Auguſtini.
Tractatus ſic incipiens Neceſſarium valde ſit.

H xiii. *Macer de viribus herbarum.*
Tractatus contra diverſas infirmitates.
Tractatus ſic incipiens,
Experimenta diverſa.

I xiii. *Sermones diverſi, Excerpta de diverſis doctoribus, & de decretis.*
Verſus ſic incipientes Fraus profert florem.
Tractatus de peccato in Spiritum S.
Verſus de malitiis fœminarum.
Vita Simonis de Monteforti Rythmice.
Vita S. Thomæ Martyris Anglice.
Septem mortalia peccata, Gallice, cum eorum ſpeciebus.

K xiii. *Tractatus de Phyſnomia.*

De-

* This *Peter* was firſt called *Moſes*, and of a Jew becoming a Chriſtian, King *Alfonſus* was his Godfather, and gave him this name. He lived *An.* 1100. ſaith *Trithemius*, who yet makes no mention of theſe Verſes. Perhaps this is the ſame with *Adelphonſus*. H..... I. viii.

See E..

Deſcriptio terræ † *Northfolciæ, Hiſtoria S. Georgii.*
Unde 7 mortalia peccata, Gallice.
Expoſitio ſomniorum.
Tractatus qui dies Lunæ ſunt boni, & qui mali.
Tractatus compilatus ex dictis diverſorum doctorum, & poetarum.

L xiii. *Solatium animæ, Liber Pœnitentialis ad Religioſos, & Laicos.*
Item Launcereyes de Confeſſione.

M xiii. *Pſalterium B. Mariæ.*
Formula vitæ Monachorum a B. Bernardo edita.
Brevis compilatio de Confeſſione. Tractatus de Humilitate.
Regula B. Benedicti, Regula B. Auguſtini.
Regula B. Baſilii, Pſalterium B. Hieronymi cum aliis rebus.

N xiii. *Liber de naturis lapidum cum moralitatibus.*

O xiii. *Item moraliter, Gallice.*

P xiii. *Tituli librorum decretalium.*
Tractatus de ſervit. tenebrarum.
Tractatus de Euchariſtia, & aliis feſtivitatibus anni.
Interpretatio Hebraicorum nominum.

Q xiii. *Sermo de deſtructione Jeruſalem cum multis aliis capitulis.*
Quædam excerpta de libro Soliloquiorum Iſidori, Ratio dicit, homo reſpondet.
Tractatus excerptus de quodam tractatu H. de S. Victore de Conjugio inter Mariam, & Joſeph.
Tractatus de ——————, cum aliis bonis.
Tractatus contra eos qui dicunt Sine corporali commixtione non eſſe perfectum matrimonium.
Regula B. Benedicti, Regula S. Auguſtini.
Verſus de Monachis, Deſcriptio corporis humani.
Tituli Cardinalium.
Liber metricus Veteris ac Novi Teſtamenti.
Contentio Spiritus, & Carnis metrice.
Verſus de deſcriptione nominum diverſorum, ut Roberti, & Richardi, & aliorum.
Item verſus de diverſis materiis cum dictis ſapientum

R xiii. *Regula S. Baſilii, Epiſtola Ariſtotelis ad Alexandrum.*
Item Job, Auguſtinus de conflictu vitiorum, cum aliis rebus.
Auguſtinus de verbis Domini.
Quædam excerpta de diverſis Doctoribus, & Canonibus.
Septem mortalia peccata, Gallice, Liber Job.

Tra-

† A Monk of *Peterburgh* (whoſe name I find not) wrote a deſcription of *Norfolk* in deriſion of that Country, and was anſwered by *Johannes de S. Omero*, who was a *Norfolk* man, and lived *Anno* 1219. *Pitſeus.*

Tractatus metrice compoſitus, ſic incipiens, Poſt tempus horridum.

S xiii. *Tractatus de 12 abuſionibus Clauſtri.*

Tractatus de 12 abuſionibus ſeculi.

Hiſtoria Tartarorum.

Libellus de vita, & moribus Tartarorum, & eorum actibus.

Tractatus incipiens ſic Duo bona.

T xiii. *Tractatus ſuper illud Pauli, Si Spiritu vivimus.*

Tractatus de Confeſſione.

Vita S. Edmundi Archiepiſcopi.

Liber Adulfi qui dicitur Scholaris diſciplina. *Petrus Alfonſus.* See L viii.

U xiii. *Tractatus de Logica qui ſic incipit, Quoniam in diſſerendo.*

Diſputatio Phyſicorum de interpretatione Somniorum.

Tractatus de Superbia, Tractatus de Confeſſione.

X xiii. *Tractatus de Mundo, & ejus miſeria, Gallice.*

Liber Pœnitentialis gloſatus.

Speculum pœnitentis, editus a Magiſtro W. de Montibus.

Solatium animæ, Confeſſio Roberti Lincoln. Epiſcopi.

Verſus gloſati de Compoto Calendarii.

Libellus qui dicitur Maſſa Compoti.

Verſus de Decretis gloſati.

Verſus de iis qui deficiunt in accuſationibus, Orationes diverſæ.

Y xiii. *Salutationes, & Meditationes ad B. Mariam.*

Meditationes fratris Bonaventuræ, Liber qui dicitur Doctrina animæ.

Cauſa quare Robertus Groſteſt Epiſcopus Lincoln. fuerit a Domino Papa excommunicatus. See H ix.

Solatium animæ, Tractatus ſuper illud, Nolite ante tempus judicare.

De Ordine Monachorum per Epiſtolas miſſas, Orationes diverſæ.

Z xiii. *Meditationes Bernardi, Vita S. Edmundi Archiepiſ.*

A xiv. *Regula S. Benedicti, Tractatus ſic incipiens Rationem autem humani corporis.*

Verſus de vita Monachorum omniumque hominum, Verſus de Decretis.

Formula Vitæ Monachorum, a B. Bernardo edita.

Libellus de conflictu Auguſtini, vitiorum & virtutum.

Regula S. Baſilii, Compendium Pœnitentiale gloſatum.

Tractatus de 7 Sacramentis Tractatus, de 10 Præceptis.
Expoſitio ſuper Canonem Miſſæ, Duo libri Soliloquiorum Iſidori Epiſcopi.
Tractatus Qui in Lingua Romana ſecundum Robertum Groſteſt Epiſcopum Lincoln.
De principio Creationis mundi, de medio, & fine.
Vita S. Alexis, Gallice.

B xiv. *Summa quæ dicitur Laus divinæ Sapientiæ, & 7.....*
Macer de viribus herbarum, Tractatus de imagine mundi.

C xiv. *Auguſtinus de libero arbitrio, Regula S. Baſilii.*
Vita Religioſorum a B. Bernardo edita.
Meditationes B. Bernardi.
Bernardus de Præcepto, & Diſpenſatione.
Bernardus de 12 gradibus humilitatis,
Bernardus ad Cluniacenſes, & contra eos.
Boetius de diſciplina Scholarium.
Auguſtinus de 12 abuſionibus.
Liber de ſeptem ſeptenis.
Tractatus de myſteriis Miſſæ.
Auguſtinus de Spiritu, & Anima.
Liber differentiarum Iſidori.
Alquinus de vitiis & virtutibus.
Formula vitæ honeſtæ.
Auguſtinus de Conflictu vitiorum.
Ambroſius de 7 Sacramentis.
Templum Domini.
Tractatus veterum Patrum de Venialibus, & minoribus peccatis.
Liber de Dulia, & Latria.
Liber de miſeria humanæ conditionis.
Iſidorus de naturis rerum.
Auguſtinus de obſervantia Epiſcoporum, & Prælatorum.
Auguſtinus, Qualiter homo factus eſt ad imaginem, & ſimilitudinem Dei.
Auguſtinus de Charitate.

D xiv.

Summa

E xiv. *Summa Magiſtri J. Cornubienſis Qualiter fiet Sacramentum altaris.* — See G xi.
Speculum pœnitentis editum a Magiſtro W. de Montibus.
Liber Soliloquiorum Iſidori Epiſcopi.
Auguſtinus de conflictu vitiorum, & virtutum.
Tractatus Innocentii Papæ de Dulia, & Latria.
*Liber Pœnitentialis ſecundum Magiſtrum * R. Cantuarienſem Archiepiſcopum.* — **Robert Kilwarby* was Arch-Biſhop of *Cant.* *Anno* 1280. and likely to be the Author of this Book, although *Pitſ.* nameth it not amongſt many others of his.

F xiv. *Meditationes Bernardi.*
Liber de Miſeria humanæ conditionis.
Tractatus Magiſtri Petri Bleſenſis ſuper librum Job.
Regula S. Benedicti.
Meditationes B. Bernardi.
Auguſtinus de conflictu vitiorum, & virtutum.
Liber de miſeria humanæ conditionis.
Summa Magiſtri Cornubienſis ſuper Canonem Miſſæ. — See G xi.
Tractatus Magiſtri Petri Bleſenſis ſuper librum Job.

G xiv. *Tractatus qui ſic incipit Vidit Jacob ſcalam.*
Tractatus ſuper Te igitur Clementiſſime Pater.

H xiv. *Liber de naturis lapidum.*
De his quæ ſunt ..... ad coitum faciendum.

I xiv. *Tabula Salernic..... Salernicatorum.*

K xiv. *Tractatus de com....., Gallice.*
De 7 mortalibus peccatis, Gallice.
Quomodo Carolus acquiſivit coronam domini, Gallice.
De bello Valle Runciæ cum aliis Gallice.

L xiv. *Miracula* B. *Virginis Gallice.*

M xiv. *Sermones diverſi, Allegoria Veteris ac Novi Teſtamenti.*
Tractatus ſuper Orationem Dominicam, Item Sermones.

N xiv. *Libellus de Confeſſione Cum definitionibus 7 capitalium vitiorum.*
Diviſiones 7 Capitalium vitiorum, cum ſpeciebus, & ramis, & circumſtantiis eorum ſecundum Magiſtrum Alexandrum Epiſcopum Ceſtriæ.
Tractatus de Pœnitentia injungenda.

O xiv. *Matutinæ cum horis de Cruce cum depunctione paſſionis uniuſcujuſque horæ.*
Meditatio de Paſſione Domini noſtri Jeſu Chriſti.

P xiv. *Viſio cujuſdam quæ contigit in Eſſexia.*
Tractatus Quare in Paraſceve non conſecramus.
Quædam notabilia excerpta de libris Hieronymi contra Jovinianum.
Regula S. Benedicti, Geſta Barlaham, & Joſaphat.
Verſus Qualiter ſit orandum, Verſus de Paſſione Domini.

Sermones diverſi, Tractatus de Meditat. S.Crucis.
Tractatus de Confeſſione.
Qua Clerici tenentur facere, Item Sermones diverſi.
Viſio cujuſdam Epiſcopi.
Tractatus ſic incipiens Conflictus Spiritualis, ſive Corporalis.
Tractatus de Monachis.
Hiſtoria de S. Edwardo metrice compoſita.
Verſus ſic incipientes Humanæ menti.
Q xiv. *Conceptio S.Mariæ cum Aſſumptione ejuſdem, Gallice.*
Vita & Paſſio S. Thomæ Martyris Cantuarienſis Archiepiſcopi Gallice.
R xiv. *Papias Verſifice.*
S xiv. *Regula S.Benedicti verſifice edita.*
Regula S.Baſilii, Regula S. Auguſtini.
T xiv. *Elucidarium, Expoſitio Bernardi ſuper Miſſus eſt.*
Tractatus de 12 abuſionibus.
Solatium animæ, Auguſtinus de conflictu vitiorum, & virtutum.
Edicio de die judicii, Meditatio de ſancta Cruce.
De oleo miſericordiæ poſt peccatum promiſſo.
Meditatio de redemptione humani generis per mortem Chriſti.
U xiv. *Item de Inſtructione animæ.*
X xiv. *Manuale qui nos addiſcit viam ad cœlum, Gallice.*
Tractatus de 10 præceptis Decalogi, Gallice.
Tractatus de 7 mortalibus peccatis cum eorum ſpeciebus, & narrationibus diverſis.
Tractatus de 7 Sacramentis, Gallice.
Fabulæ diverſæ Poetarum moraliter reductæ, Gallice.
Calendarium cum tractatu de Compoto.
See H ix.
Sermo Roberti Groſteſt quem prædicavit in præſentia Papæ.
Tractatus de Philoſophia.
Parvus tractatus de Theologia.
Meditationes Bernardi.
Libellus de Inſtitutione Novitiorum ſecundum Magiſtrum H. de S. Victore.
Quædam quæſtiones, & ſolutiones ſuper certis articulis contentis in Regula Benedicti.
Hiſtoria Britonum.
Geſta Caroli Regis Magni in Hiſpania quomodo liberavit viam Jacobitanam à poteſtate Paganorum.
Bellum contra Eygelandum.
Bellum contra Ferratorium, Bellum contra Runciavallem.
A xv. *Quidam Sermo quomodo crevit arbor de qua facta eſt Crux Chriſti.* *Vita*

Vita S. Mariæ Virginis, Solatium Animæ, Vita S. Fremundi Regis, & Martyris.

B xv. *Conſuetudines, & Statuta terræ Saracenorum, Quædam ſcripta tranſlata a Græco in Latinum a R. Groſteſt, Tractatus de ſeptem mortalibus peccatis, & eorum remediis, Tractatus de diverſis dictis Doctorum.*

C xv. *Liber Salutaris Alquini Diaconi.*
Principium libri ſcintillarum cum aliis rebus.
Verſus qui ſic incipiunt Dum mea me mater:
Item verſus de dictis diverſorum Doctorum.

D xv. *Itinerarium, Libellus de Articulis fidei.*
Tractat. de ſeptem petitionibus in Oratione Dominica.
Tractatus de 10 Præceptis, Tractatus de 7 Sacramentis.
Tractatus de quatuor virtutibus Cardinalibus.
Tractatus de dono Spiritus Sancti, Item de Beatitudinibus.

E xv. *Tractatus B. Bernardi de dolore, & lamentatione B. Mariæ in morte filii ejus.*
Speculum ſpirituale avaritiæ. Tractatus ſuper Ave Maris ſtella.
Teſtamentum 12 Patriarcharum.
Narratio Theodoſii Judæi amico ſuo Philippo Argentario quomodo Jeſus filius Dei electus fuit, & computatus Sacerdos inter eos fuit, & quo modo Maria probata fuit Virgo.*
Vita cujuſdam Virginis nomine Elizabeth, quæ ſtigmata Jeſu Chriſti recentia, & manifeſta in corpore ejus apparuerunt.
De Secundo Philoſopho qui ſilentium ſervabat, & de quæſtionibus† Adriani Imperatoris.
Quid Maria Magdalena egerit poſt Aſcenſionem.
Liber Yſopi verſificæ.

* Either the ſame or the like ſtory is in *Suidas in voce Jeſus.*

† There is extant an Altercation betwixt the Emp. *Adrian*, and *Epictetus* the Philoſopher, printed *Hamburgi* 1615. but of this *Secundus* I find nothing.

F xv. *Conſuetudines Eccleſiæ Dorobernenſis quas Lanfrancus miſit Priori, & Conventui.*
Extracta Gratiani de Decretis.

G xv. *Quæſtiones diverſæ, Gallice.*
De malis quæ proveniunt ex diſpenſatione Gallice.
Eruditio Juliani ad diſcipulum ejus, Gallice.
Infantia Salvatoris, Gallice.
Tractatus qualiter Dominus in cruce commendabat matrem ſuam Johanni Evangeliſtæ, Gallice.

H xv. *Regula B. Benedicti.*
Expoſitio ſuper Regulam S. Auguſtini ſecundum H. de S. Victore.

Tra-

Tractatus de Informatione Novitiorum.
Diadema Monachorum.
Exaëmeron Hugonis de S. Victore.
Epistola Aristotelis ad Alexandrum de Medicina, cum aliis.
Proverbia Senecæ, Augustinus de vera & falsa pœnitentia.
Quæstiones de quatuor libris Regum.
Tractatus qui sic incipit Quoniam interiorum.

I xv. *Fabulæ de animalibus, & avibus, moraliter, Gallice.*
Qualiter Sibylla Regina posita sit in exilium extra Franciam, & quomodo Makayre occidit Albricum de Modisdene.
Versus de quodam Claustrali facti.

K xv. *Augustinus de con—— vitiorum.*
Augustinus de Ecclesiasticis dogmatibus.
Libellus de 4 virtutibus Cardinalibus.
Augustinus de verbis Domini.
Meditationes Augustini, Meditationes Bernardi.
Formula vitæ honestæ, Regula B. Basilii.
Vita B. Virginis.
Tractatus B. Bernardi de lamentatione B. Mariæ in morte filii ejus.
Quædam Summa de naturis animalium.

L xv. *Tractatus Gregorii de expositione diversorum vocabulorum secundum Alphabetum.*
Tractatus Grammaticalis de accentu mediarum syllabarum secundum Alphabetum.

M xv. *Isidorus de Summo bono.*
Distinctiones super quartum Sententiarum versifice secundum Alphabetum. Versus proverbiorum Gallice, & Anglice.
Tractatus de Sacramentis.
Tractatus de Ornamentis Missæ pro diversis Prælatis, & Sacerdotibus, & quid significant, & de spectantibus ad Missam, Versus qui sic incipiunt, Scribo Sampsoni.

N xv. *Tractatus de diversis languoribus curandis.*
Tractatus de vero amore, Gallice.
Vita S. Alexis, Gallice, Narrationes diversæ moraliter reductæ.
De discretione spirituum.
Tractatus de vanitatibus, & occupationibus mundi, Gallice.
Vita * *S. Margaretæ, Gallice.*

O xv. *Tractatus Bernardi de dolore, & lamentatione B. Virginis in morte filii ejus.*

Secreta

* There was a *Margaret* martyred at *Alexandria* by *Olibrius* governor there under the Emp. *Decius* about the year 252. the story whereof is still remaining in the first window of the North Isle of the Cathedral Church of *Peterburgh*. And there was another *Margaret* Queen of *Scotland*, Wife to King *Malcome*, whose story was written by *Turgotus* a Monk of *Durham*, who lived 1115. and again by *Ealredus* Abbot of *Rievaul* in *York-shire*, who lived *Anno* 1166. But which *Margaret* this was, and who wrote her story in *French*, *Quærat lector, si tanti æstimat.*

Secreta ſecretorum Ariſtotelis.
Tractatus de 4 virtutibus Cardinalibus.
Templum Domini, Tractatus de Confeſſione.
Speculum pœnitentis Magiſtri W. de Montibus.
Compendium pœnitentiale, Regula S. Baſilii.
Auguſtinus de Conflictu vitiorum.
Tractatus de Articulis fidei.
Modus confitendi ſaltem ſemel in anno.

P xv. *De Antidotis vitiorum, De Præcepto, & Diſpenſatione.*
Concilium Otthonis.
Tractatus de extractu omnium virtutum principalium.
De Inchoatione Bruti, & aliis Regibus.
Literæ diverſæ.

Q xv. *Guy de Burgoyne, Gallice.*
Geſta Oſuelis, Gallice,

R xv. *Conventio facta tempore † Godfridi Abbatis inter Sacriſtam & Vicarium Burgi ex una parte, & Sub-eleemoſynarium Burgi ex altera de Oblationibus percipiendis in Capella S. Thomæ Martyris juxta portam.*

† Abbot *Godfrey* died *Anno* 1321.

S xv. *Synonymis: Tractatus parvus de Grammatica.*
Accentarius, Liber qui dicitur Commentaria.
Æquinoctium: Dictionarius, Alexander parvus.

T xv. *Liber Elucidarii, Regula S. Baſilii.*
Liber Soliloquiorum Iſidori.
Tractatus de diverſis pœnitentiæ fructibus & Collatione patrum cum Abbatibus.
Auguſtinus de conflictu vitiorum, Summum bonum.

U xv. *Exitus B. Mariæ, Vita S. Thomæ Martyris.*
Liber metrice compoſitus qui ſic incipit, ----------.

X xv. *Viſio cujuſdam Monachi de Eveſham.*
Viſio Audoeni de Purgatorio Patritii.
Seneca de verborum copia.

Y xv. *Ordinarium vitæ religioſæ.*
Vita B. Mariæ Virginis, Formula vitæ honeſtæ.
Privilegium Domini Papæ Agathonis de Eccleſia Burgi.
De prævaricatione, & pœnitentia Salomonis, quid ſenſerint S. Patres noſtri, Auguſtinus, Hieronymus, Ambroſius, Bacharius, & Beda.
Solatium Animæ, S. Meo me totum.

Z xv. *De ludo Skackarii moraliter, De Oleo miſericordiæ.*

See L vii.

A xvi. *Lamentatio Glorioſæ Virginis Mariæ, Gallice.*
De 12 Articulis fidei, Gallice, De 10 Præceptis, Gallice.

De

De 7 Peccatis criminalibus, Gallice.
De tractatu Confessionis, Gallice.
De 7 Sacramentis, Gallice, Quædam utilis instructio sapientis, Gallice.
De Confessione speciali, Gallice.
Quædam Orationes Latinè, & Gallice.
Pater Noster cuidam sanctæ mulieri expressa, Gallice.
Tractatus de Origine Mundi secundum Rob. Grost est, Gallice.
Porta Clausa, Gallice.
Expositio Evangelii, S. In principio, Gallice.
De regina omnium vitiorum, S. Superbia, Gallice.
Meditationes Bernardi, Latiné.
Oratio sine devotione, est quasi corpus sine anima.
B xvi. *Amours ou estis venus.*
Lumer de Lais, Gallice.
Speculum Edmundi, Gallice.
Pater noster, Gallice, Contemplationes pro diversis horis diei, Gallice.
Contemplatio de Passione Christi, Gallice.
Disputatio inter spiritum, & animam, Gallice.
C xvi. *Proverbia Senecæ: Liber qui vocatur Housbondrie, Gallice.*
Historia Anglorum, Gallice, & Rythmice.
Computatio annorum ab initio mundi usque ad tempus Edwardi filii Regis Edwardi.

A SUP-



A

SUPPLEMENT

To the Foregoing

HISTORY.

THE ancient name of this place all agree was *Medeſhamſtede* or *Medeſhamſtud* (as it is called by *Symeon Dunelmenſis*, and the Abbot *Medeſhamſtudenſis Abbas*, by *Roger Hoveden* ad An. 992.) or *Medeſhamſtide*, as it is in *Radulphus de Diceto*, *ad An.* 1051. But whence it had this name is not ſo certain. The derivation which Mr. *Gunton* gives of it, is out of *Swapham*, or rather *Hugo* (as I have ſhown in the Preface) who ſaith that as *Eli* had its name from the abundance of *Eeles* taken in the Waters there; and *Thorney* from the Thorns and Buſhes wherewith it was overgrown; and *Croyland* from the *Terra Cruda*, moiſt and moriſh Ground on which it ſtands; ſo this place from that *Vorago* or *Gurges*, (as he terms it) in the middle of the River called anciently *Medeſwell*. Whoſe wonderful properties he derives from Springs perpetually bubling up; which kept it from being frozen when the reſt of the River was, and yet made it ſo cold, that when the Sun was hotter than a Chimney fire (as his words are) no Swimmer could endure it. And it muſt be confeſſed that *Bede* derives *Eli ab anguillarum copia*, from the plenty of *Eeles* there; *conſentiens communi notitia*, ſaith *Will.* of *Malmsbury* (*L. ult. de geſtis Pontif. Angl.*) agreeing to the common notion: For it is known to all, there

was ſuch abundance of all other Fiſh, and Fowl alſo in that place, *ut pro uno aſſe*, &c. that for one farthing, five men and more might not only drive away hunger, but fill themſelves to ſatiety. And *Thornei* alſo other Writers will have ſo called *propter dumorum condenſitatem*, from the thickets of all ſorts of Thorns, and Briers, *&c.* which *Athelwold* cauſed to be cut up, ſaith the ſame *Malmsbury*; intending in the very beginning of his Epiſcopacy, to go and lead an Hermite's life in that place: Which he magnifies to the Skies. That place alſo which we now call *Crowland* or *Croyland*, is called *Cruland* both by *Hugo* and by *Henry* of *Huntingdon*. *John* Prior of *Hexham*, *Gervaſe* of *Canterbury* and many others: And *Crulant* by *Symeon* of *Durham* or rather *Turgotus* ad An. 1075. and *Cruiland* by *Roger Hoveden*, in *Hen.* 2. *p.* 547. and, more ancient than all this, King *Edgar* in his Charter to our Church of *Peterburgh*, calls it *Crulond*: Which may make that derivation probable, from crude Land which *Ingulphus* himſelf, who was Abbot of *Croyland*, gives of it; *crudam terram & cænoſam ſignificat*. But for all this, I ſee no reaſon to think that *Medeſhamſted* had its name from the *Medeſwell*; there being no ſuch deep pit in the River; and *Hugo* himſelf reporting it, with an *ut dicunt*, as they ſay; and another plainer derivation offering it ſelf, from the fair *Meades* or Meadows, that lie on both ſides of the River *Nen*, upon which this place ſtands. Which in thoſe days were the more conſiderable, becauſe all the reſt of the Country thereabouts which was not *Fenn*, was *Woods*.

So I find in the Book called *Swapham* fol. CCXCV. that all the *Naſhum*, or *Naſſa* as it was termed, afterward called the *Liberty of Burgh*, was ſolitary, and full of Woods, without any Inhabitant: And ſo continued till the time of *Adulphus*, who did but begin neither to clear the Country, by cutting down the Woods; and to make Mannors, and Granges. Preſently after which, the place being new built, its name was changed into *Burch* or *Burg* (as ſhall be then more largely ſhown) which during all the time of the firſt Monaſtery, before it was burnt by the *Danes*, had been called *Medeſhamſtede*, and frequently *Medhamſted*: As much as to ſay, the *Ham*, *i. e.* Village or Houſe, ſtanding upon the *Medes*. And was ſometime ſimply called *Hamſtede*; as I find in *Matthew* of *Weſtminſter*. Who ſpeaking of the inrode made by the *Danes*, under the conduct of *Hinguar* and *Hubba* in the year 870. and ſhowing how they deſtroyed the North Country, and then paſſed over *Humber*, and ſo went forward till they came to the Fenns, where they burnt the Monaſteries and killed their Inhabitants, he adds *Horum autem nomina Cœnobiorum ſunt, Croulandia, Thorneia, Rameſeia, Hamſtede, quod nunc Burgum Sancti Petri dicitur*. Which is no miſtake in the Printed Book; for in a *MS.* now in the Library of

of the Church of *Weſtminſter*, I find the ſame words without the leaſt difference, but only the letter *e* in the end omitted, it being written *Hamſted*.

Where I doubt not there was another Well, as Mr. *G.* obſerves by the way, called St. *Laurence his Well* : and very probably was near the Chappel bearing his name ; which was dedicated to the uſe of the Infirmary. As appears by a Charter of *Willielmus de Midilton*, a ſervant in the Infirmary, who gave to the Abbot and Convent of *Burgh* and to the *Infirmary* of that place, a *Noble* of annual Rent, *ad ſuſtentationem unius lampadis continue ardentis, in capella Sancti Laurentii ejuſdem Infirmariæ* ; for the maintaining of a Lamp perpetually burning in the Chappel of St. *Laurence* belonging to the ſame Infirmary. *Swaph.* fol. CLXXXIX.

The Superſtitious reſort to it, was the cauſe I ſuppoſe of its being ſtopt up, ſo that now there are no footſteps of it. For that moved *Oliver Sutton* Biſhop of *Lincoln* to ſend his *Inhibition* to reſtrain that kind of devotion, which (as Mr. *Gunton* obſerves out of Dr. *Hammond*) was uſed both here, and at St. *Edmund*'s Well in *Oxford*: and, I may add, in other places alſo ; as appears by the Records of the Church of *Lincoln*. Where the Regiſter of the Acts of this Worthy Prelate, in the ten firſt years of his Government (which was twenty years in all) are loſt ; and therewith this Act about the Church of *Peterburgh* : But there ſtill remain the Acts of the other ten ; In the firſt of which he condemned that ſuperſtitious devotion, which many people paid at St. *Edmund*'s Well, in the Fields near St. *Clment*'s-*Church*, without the Walls of *Oxford*, as tending to introduce the error of the Gentiles among Chriſts-worſhippers ; and in the laſt the like fooliſh devotion at another Well in the fields of *Lincelad*, in the County of *Buckingham* : Requiring the Archdeacons of *Oxon* and *Bucks* ſolemnly to excommunicate all ſuch perſons as ſhould preſume hereafter, to frequent thoſe places, under the pretence of Miracles done there. Both which my worthy Friend, Dr. *James Gardiner*, Sub-Dean of the Church of *Lincoln*, having at my requeſt, tranſcribed for me, out of the Book of that Biſhop's *Memorandums*, I have thought good to communicate to the Reader ; but that I might not too much interrupt the courſe of this Hiſtory, have placed them in the end of this Supplement ; together with ſome few other Records

I ſhall only note here, that there had been long an inclination in the people to this ſuperſtition, appears by the Conſtitutions made in the Council held at St. *Pauls London* MCII. by *Anſelm* Archbiſhop of *Canterbury*. Where among other things it was ordained, that none ſhould dare to give holy reverence to the bodies of dead Men, to Fountains, and other things

(which ſome had done) without Epiſcopal authority. The words are theſe both in *Malmsbury* L. 1. *de Geſtis Pont. Angl.* and *Eadmerus* L. 3. *Hiſt. Ne quis temeraria novitate corporibus mortuorum, aut fontibus, aut aliis rebus (quod contigiſſe cognovimus) ſine Epiſcopali autoritate, reverentiam ſanctitatis exhibeat.* But within a few days almoſt all the Conſtitutions of that Council were broken ; *and the principal tranſgreſſors were the Law-makers* ; as *William* of *Malmsbury*'s words are, in *MS.* Copy of that Book in Sir *John Cotton*'s Library : Which are wholly omitted in the Printed Book among the *Anglicarum rerum Scriptores* : MDCI. *Eadmerus* ſaith the ſame, (without mentioning particularly the prevarication of the Law-makers) in the concluſion of thoſe Conſtitutions. *Et hic quidem Lundonienſis Concilii textus eſt, qui non poſt multos inſtitutionis ſuæ dies, multos ſui tranſgreſſores in omni hominum genere fecit.* And therefore no wonder *Oliver Sutton* found the people ſtill poiſoned with this error, almoſt 200 years after that Council : Which he honeſtly indeavoured to remedy, by his Epiſcopal Authority.

But it is time to return to our Hiſtory : And to give a ſhort account of the Founder of this Monaſtery, and the time of its founding. The firſt Founder all agree was *Peada* Son of *Penda* King of the *Mercians.* Whoſe ſtory is thus diſtinctly told by *Hedda* Abbot in a *MS.* Relation, ſtill remaining in the Book called *Swapham.* There was a great Friendſhip between *Peada* Son of *Penda,* and *Alhfrid* Son of *Oſwin* King of *Northumberland* (Brother to the great King and Martyr *Oſwald*) in ſo much that they made an interchangeable Marriage : *Alhfrid* taking *Kynesburga* Siſter to *Peada,* and *Peada* taking *Alfeda* (as he calls her) Siſter to *Alhfrid* unto Wife. Whereupon *Peada* by the perſwaſions of his faithful Brother-in-Law, and of his own pious Siſter, was made a Chriſtian, and baptized in *Northumberland* by that famous Biſhop *Finanus.* From whom he received alſo four Religious Preachers of the Goſpel, to carry with him to his own Country ; whither he returned, *plus jam gaudens de æterna ſalute, quam de petita Virgine,* rejoycing more in the eternal Salvation, than in the Virgin he had gotten in *Northumberland. Symeon Dunelmenſis* ſpeaks of this converſion, in the very beginning of his Hiſtory *Cap.* 4. and *John Brampton* names the place where he was baptized, *viz. Admurium* (twelve miles from the Eaſtern Sea) together with the four Presbyters which *Finanus* gave him, *Ceadda, Abde, Betta* and *Dunna :* who coming into *Peada*'s Country, converted a great many to the Chriſtian Faith, in two years time ; for *Penda* did neither hinder theſe men from Preaching, nor his people from believing.

All which is taken out of *Bede* L. III. Eccleſ. Hiſt. C. 21. where he ſaith, that not only *Peada,* but all his Nobles and Knights and every one of his Servants and Attendants were Baptized,

tized, *in vico Regis illuſtri, qui vocatur Admurum.* And that *Penda* when his Son returned, was ſo far from prohibiting the entertainment of the Chriſtian Religion in his Kingdom, that he hated and deſpiſed thoſe who having received the Chriſtian Faith, did not live accordingly: Saying, *they were wretched creatures, who did not take care to obey the God, in whom they believed.*

Theſe things were done two years before *Penda* died; and in his *Epitome* he ſaith *Penda* died *An.* 655, *and the Mercians were made Chriſtians.* And in this year the foundation of this Monaſtery is ſaid to have been laid by *Peada* with the aſſiſtance of *Oſwin* King of *Northumberland*, and of devout people, newly Baptized, and eſpecially of *Saxulph*, as *Hugo* often ſayes. Though the *Chron. Johannis Abbatis* ſaith it was *An.* 654. They are the very firſt words of it. *Anno Domini* DCLIIII. *fundatum eſt Monaſterium de Burgo Sancti Petri, à Peada Rege Merciorum Saxulfo Comite facto ejus Abbate primo.* But *Hedda*, before mentioned, carries it ſtill higher; for he ſaith this Monaſtery was begun five and fifty years after the coming of *Auſtin* the Monk into *England*; *ab incarnatione Salvatioris DCL. exacti.*

The great Stones, which Mr. *G.* obſerves were laid in the foundation, *Hugo* ſayes he ſaw, when the Monaſtery was burnt, and demoliſhed, *quales octo paria boum vix unum traherent.*

But it was only begun; for *Peada* died in the year 656. (as the forenamed Chronicle of *John Abbot* tells us; A. DCLVI. *Peada mortuo Wlferus regnabat ſuper Mercios, & erat Biſſexto,* &c.) and left the Building to be perfected by his Brother *Wolferus.* Who, as *Hugo* ſayes, was no leſs in love with this work than *Peada* had been: but purſued it with great zeal till he had finiſhed it, by the help of *Saxulfus*, and the aſſiſtance of his Brother *Ethelred* and his two holy Siſters *Kyneburga* and *Kyneſwitha*: And having indowed it with Lands and other Revenues, dedicated it to St. *Peter.*

This is all that *Hugo* ſayes (ſave only what belongs to his Charter, *&c.*) in whom I find not a word about his revolting from Chriſtianity, or his growing cold in it: nor in *Hedda*'s Relation neither, *quo modo incipiente Chriſtianitate in regione Mediterraneorum Anglorum initiatum ſit Medeſhamſtedenſe Monaſterium, & ſubſequentibus privilegiis confirmatum*, as the title of it bears. But quite contrary he ſayes King *Wolfere* was ſo flagrant (as his word is, in the worſhip of Chriſt, that he made it his buſineſs, not only to kindle the like affection in his own people, but to bring the *Southern* Kings and people that were ſubject to him, *ad veram Dei ſectam* to Gods true Religion; by ſending them Royal gifts, and inlarging their Dominions.

Yet

Yet I cannot ſay that *Walter* of *Wittleſea* deviſed all that ſtory which follows in Mr. *G.* about him, his Steward, his two Sons, and St. *Chad* and the Hart: but he had it no doubt out of antienter Writers. For *Leland* begins his *Second Vol.* of Collections out of a Book of an Author without name, but as he gathers, of the Church of *Peterburgh*, whoſe title is *De Martyrio Wulfadi & Ruſini filiorum Wulferi Regis.* And there is an old MS. in Sir *John Cotton*'s Library, intituled *Paſſio Sanctorum Wlfadi & Ruſini filiorum Wlferi Regis:* in which the whole ſtory is told more amply, with the Speeches made by all parties concerned in it, as may be ſeen in the 2. Vol. of the *Monaſticon* p. 119. Out of which I ſhall tranſcribe nothing; but only note a few things wherein theſe two Writers agree, and wherein they differ, or which are omitted by the one, but related by the other.

Leland's Author ſaith, that *Werbord* was *tanquam ſecundarius in Regno*; prime Miniſter of State, as we now ſpeak. And ſo ſayes the other Writer, but explains it thus; he was *Secretary* to *Wlfere*; having been a Privy Counſellor to his Father *Penda:* who eſteemed him as *David* did *Achitophel*, and let him govern the whole Kingdom under him, as *Haman* did under *Ahaſuerus.* Which puffed him up ſo much, that they both ſay he aſpired to the honour of marrying the Kings Daughter *Werburg*: only *Leland*'s Author ſayes, that he Courting her for his Wife, was deſpiſed by the Virgin, by the counſel of her Mother *Ermenild*; the other Writer ſayes, he askt her of the King for his Wife, when ſhe was but a little Child, and the King conſented: But the Queen denyed it; and the two Brothers were ſo incenſed at the mans inſolence (eſpecially becauſe he was a Pagan) that they oppoſed his Petition to his face. From which time *Werbord* meditated revenge, and contrived their ruin; which followed in ſuch manner as is related by Mr. *G. Wolfere* (ſayes the Writer now mentioned) being like his Father *Penda*, naturally fierce and prone to anger; and, when the fit was upon him, more furious than any wild Beaſt.

They both ſay that, upon their being Baptized, both the Brothers perſwaded St. *Chad* to remove his Cell nearer to their Fathers Court, at *Wlferceſtre*, in *Staffordſhire*; to give them the advantage of more frequent converſation with him: and that, upon their being ſlain by their cruel Fathers own hand, he retreated to his old Oratory again. But *Leland*'s Author ſayes they ſuffered upon the tenth Kaland *Auguſti*; the other upon the ninth.

They both agree that *Werbord* ran mad, as one poſſeſſed with a Devil; and the latter of them ſaith, he tore his own fleſh from his arms with his own teeth; and ſo died diſtracted. They agree alſo, that the Queen buried both her Martyr'd Sons, *in uno*

uno ſaxeo Sarcophago in one Stone Coffin; and that in proceſs of time ſhe built a fair Church of Stone, in that place: for a multitude of people coming there to pray, were wont to bring Stones along with them for the building; which gave the place the name of **Stanes**. And the King, when he had in cool blood conſidered of the fact, was pricked in Conſcience, or rather miſerably tormented in mind, like a man upon the rack: and was thereupon admoniſhed to ſeek for eaſe, by confeſſing his Sin to St. *Chad*, and doing whatſoever he enjoyned. Who commanded him inſtantly to deſtroy all Idolatry, and the Temples of Demons; to build Churches, found Monaſteries, get Clergy men Ordained, cauſe the Laws of Chriſt to be obſerved, *&c.* which he did, and among other things, *illud nobile Cœnobium in Medeſhamſtede prædiis & poſſeſſionibus ditavit*, &c. *quod hodie* **Petresburch** i. e. *Civitas Sancti Petri nominatur*, ſaith the laſt named Author. By which paſſage it appears, that he lived after the Reſtauration of the Monaſtery by King *Edgar*: and that what follows in *Leland* concerning the *Procurator* of the Colledge at *Stanes* (which *Wolfere* alſo founded for *Canons Regular*) going to *Rome*; to get the two Martyrs *Wulfade* and *Ruſinus* put into the Catalogue of the Saints, was done alſo, if the ſtory be true, long after their death. They both ſay, he carried the head of *Wulfade* with him, though much againſt the will (ſaith the latter Writer) of almoſt all the Brethren. For he hoped thereby the more eaſily to obtain his Petition. And to prove their Sanctity, *though the Records of the Miracles done by them, were deſtroyed by the fury of the Pagans*, he voluntarily offered to paſs through a great fire (made by a pile of Wood) with the head of *Wulfade*: which he ſaid he had brought with him for that very end. But the Pope anſwered as Chriſt did the Devil, *Thou ſhalt not tempt the Lord thy God.* For the Sacred Canons did not appoint ſuch trials by fire or water, nor deciſions by ſingle combate; but they were invented by ſuperſtitious men. Yet taking compaſſion upon the great pains he had taken in ſo long a journey; he granted the requeſt; and commanded their names to be put into the Martyrology of the Saints.

The Procurator and his Companions returning home with great joy, left the head of St. *Wulfade* at *Viterbium* in the Church of St. *Laurence*, as *Leland* concludes the ſtory. Which the other Author explains thus; that in their journey they lay one night in the City *Biterinum* (as he calls it) and, for greater ſecurity, committed the head to be kept for that night, in the Church of St. *Laurence* the Martyr: but in the morning when they came to take it again, they could not with all their might, remove it from the place where they had laid it. And ſo with ſhame and confuſion of face came to their own Country, with the loſs of that

that Treaſure: it being apparent that their carrying it from Kingdom to Kingdom, through various places (and perhaps for gain, or honour, or favour) was not a thing pleaſing to God and the Holy Martyr *Wulfade*.

But what truth there is in all this, is hard to ſay: *Cedda* or *Chad* being gone from thoſe parts as far as *York*, before *Wulfere*'s Charter to this Church; which, by the ſtory, muſt be ſuppoſed to have been granted immediately upon his going to St. *Chad*: who in his Penance injoyned him, ſayes the laſt Author, *ſub omni celeritate* with all ſpeed, to cauſe Monaſteries to be founded, *&c.* For it bears date DCLXIIII. and *Cedda*, ſayes the *Chronicon Litchfeldenſe* *, was conſecrated Biſhop of *York* DCLXIII. Where having governed three year he retired to his Monaſtery of *Leſtingay*, where he had been Abbot, becauſe *Theodore* Archbiſhop of *Canterbury* was not ſatisfied, that he had been duly conſecrated. It may be ſuppoſed indeed that before he went to *York*, all thoſe things hapned, between the years DLVI. and DLXIII. But then here is the miſchief of it, that *Jarmannus* (one of thoſe who ſubſcribes *Wulfere*'s Charter) was not then Biſhop of the *Mercians*, i.e. of *Litchfield*; for he was made ſo the ſame year *Cedda* went to *York* DLXIII. and yet the ſtory ſayes, that when *Wulfere* was troubled in mind, his Queen wiſht him to be adviſed by the holy Biſhops, *Jermannum & Ceddam.* Which ſuppoſes this to have been after *Cedda* was come back to his old Cell or Monaſtery; that is after the year DLXVI. or in that year: For *Jarmannus* having governed four years, ſaith the *Chronicon Litchfeldenſe*, died, and *Theodore* made *Cedda* Biſhop of *Litchfield* Anno DLXVII.

* MS. in Sir *John Cotton*'s Library.

And there is ſtill one difficulty more, that *Cedda*, ſayes the ſtory, commanded *Wulfere* immediately to deſtroy all Idolatry throughout his whole Kingdom: and yet that was not done, if we may believe the Chronicle of our Church *per Johannem Abbatem*, till the laſt year of his Reign DCLXXV. Where his words are *Wlferus Rex Merciorum omnium Idolorum cultum ex regione fugavit.*

Leaving theſe things therefore in uncertainty, let us paſs to what follows; that *Wulferus* dying *Anno* 675. (as *Bede* ſaith in his Epitome) after he had reigned 17 years; left his Kingdom to his Brother *Etheldred*, or as he calls him *Edilredus*: who Reigning longer, had more time to add what was wanting to the perfecting of this Monaſtery. To which he was the more inclined, becauſe he loved this kind of life ſo much, as to exchange his Crown for a Cowl. So Mr. *G.* hath obſerved out of *Malmsbury*; and I find the ſame in the *Chron. Joh. Abbatis*, An. DCCIIII. *Ethelredus Rex Merciorum factus Monachus, apud Bardeney.* When he was made *Abbot* of that place it doth not appear:

appear: but he tells us that he dyed Abbot the ſame year that *Ethebald* came to the Crown. *Anno* DCCXVI. *Ethelredus quondam Rex Abbas de Bardeney obiit.*

But he that contributed the moſt towards the beginning and perfection of this Monaſtery (and indeed towards the introduction of Chriſtianity into theſe parts) was that Noble perſon, who became the firſt Abbot of it,

SAXULFUS.

Venerable *Bede* calls him *Sexuulfus*; but moſt other Writers *Saxulfus* (or *Saxulphus*) who was ſo far aſſiſting to *Peada* in the foundation of this Monaſtery (which *Hugo* ſaith he began to build *per Saxulphum virum potentiſſimum*) that he is commonly called by all ancient Writers *conſtructor* the Builder or at leaſt Cofounder of it. In this ſtile the *Chronicon Litchfeldenſe* ſpeaks of him. *Hic erat conſtructor & Abbas Monaſterii de Medamſtede quod nunc Petrusburgh.* And *Radulphus de Diceto* ad An. 680. (ſpeaking of the depoſition of *Wilfrid* Biſhop of the *Mercians*) ſaith that *Theodore* Archbiſhop of *Canterbury* ordained in his place *Saxulphum conſtructorem & Abbatem Monaſterii quod dicitur Burch in regione Girviorum.* A great many others ſpeak the ſame Language; and they all have it out of *Bede* L. IV. *Hiſtor. Eccleſ. c.* 6. where treating of the ſame matter, *viz. Sexuulfus* his ordination to be Biſhop, he gives this character of him, *Qui erat Conſtructor & Abbas quod dicitur Medeſhamſtedi*, &c. And this memory of him continued after the Monaſtery was burnt by the *Danes*, till the time of King *Edgar*, who reſtored it. For when *Hugo* ſpeaks of *Athelwold*'s repairing of *Thornei*, he ſaith he was moved to it, becauſe it had been founded and built by *Saxulf* who was, *primus Abbas & conſtructor Medeſhamſtede.*

The meaning of all which is explained in King *Wulphere*'s Charter, where he ſaith this Houſe, *Studio venerabilis Saxulphi glorioſe eſt condita*, was built gloriouſly by the Care and Study of *Saxulf.* Who excited theſe Kings to this Work, and lookt after it with ſuch diligence, and perhaps procured the charitable Contributions of well diſpoſed People towards it, that he might, in ſome ſort, be accounted the Founder of it. And in thoſe terms *Leland* ſpeaks of him, in his Collections *de Fundatoribus Monaſteriorum*: where he ſaith, *Eccleſia S. Petri de Burgo à Saxulfo fundata eſt.* But *Saxulf* himſelf ſhews this is not to be underſtood, as if it was built at his Charge, but by his care in managing the Royal Bounty; For when he ſubſcribes his Name to the Priviledges granted to this Church by Pope *Agatho*, approved by *Theodore* Archbiſhop of *Canterbury*, and confirmed by King *Ethelred*; he doth it in theſe terms:

✠ *Ego humilis Saxulfus, regali beneficio ejuſdem Monaſterii fundator, ita coroborare gaudeo.*

But that which is moſt for the Honour of this Noble perſon, is that he was a great Inſtrument in bringing the Chriſtian Religion it ſelf into the Kingdom of *Mercia*. As appears from the relation of *Hedda*, who lived in or immediately after thoſe times: which ſhow alſo what hand he had in the erection of this Monaſtery. For having told us how *Peada* was converted, and Baptized in the Northern parts, and brought with him hither the *four* Preachers, I before mentioned, he adds, 'His *acceſſit Comes* 'et *Cooperator illuſtris Saxulphus, vir præpotens, & ſeculo &* 'religione, *Regiq. & Eccleſiæ acceptiſſimus, &c.* To theſe joyned 'himſelf as a Companion, and Co-worker, *Saxulf*, a very pow-'erfull man every way, both in Secular and Religious affairs; 'being no leſs gracious with the King, than acceptable to the 'Church. Who deſiring to inlarge the new Plantation of Chri-'ſtianity, *by the favour of God and the benevolence of the King,* 'molitus eſt *Monaſterium nobile quod Medeſhamſtede dicitur*, &c. 'built that noble Monaſtery which is called *Medeſhamſtede* in the 'Country of the *Girvii*, which he conſecrated to St. *Peter* (by 'whom the Lord built his Church) *tanquam Eccleſiæ primitias* 'as the firſt-fruits of the Church. In this place, having got 'together a numerous ſociety of Brethren, he ſat Abbot and 'Doctor of the *Middle-Angles* and *Mercians*, till he was advan-'ced to be a Biſhop: inſtructing Unbelievers, baptizing thoſe 'that believed; having religious Monks his Diſciples within 'doors; and without, Maſters for the propagating of the Faith. 'Inſomuch that he built ſuffragan Covents, and other Churches, 'as Daughters of this fruitful Mother.

Of what Order theſe Monks were, and under what rule this Monaſtery was founded, I believe no body now can determine. For it doth not follow that becauſe they were *Benedictines* in after ages, they were ſo at the beginning: Nay, it is certain, as I ſhall ſhow in its due place, the Rule of St. *Bennet* was not heard of in *England*, till after the foundation of this Monaſtery. The *Benedictine* Monks indeed pretend, for the honour of their Order, that *Auſtin* the Monk, and his Brethren (who came into *England* between fifty and ſixty years before this *An.* 597) were *Benedictines*. But no ſuch thing appears from any Records, but rather the contrary: for all agree, *Auſtin* was of the ſame Order with him that ſent him, *viz. Gregory* the great: and no leſs man than Cardinal *Baronius* denies that he was a *Benedictine*. It is not certain indeed what Order he was of; for there had been ſo many rules in the World for a long time before him, that *Caſſianus* ſaith about the year 450, *we ſee almoſt as*

many

many types and rules uſed as there are Monaſteries and Cells. In *Italy*, it might be eaſily ſhown, there were ſeveral Orders at that very time when *Auſtin* came hither; and had been ſo a good while before that: Out of which great variety they afterward formed the *Regulares Conſuetudines*; which were in ſuch high eſteem, that they always had regard to them, in the reformations which, in proceſs of time, were made in Monaſtical Orders; as ſhall appear hereafter.

All that is proper for this place, is to inquire what Rule was obſerved by the Monks in the North: from whence he came who converted *Peada*, and ſent Preachers to convert the *Mercians*. Which would prove ſo long a buſineſs, and yet leave us in ſuch uncertainty, that I think fit wholly to omit it; and return to *Sexulph.*

When he was advanced to the Epiſcopal Authority the forenamed Author doth not tell us: but we learn it from the *Chronicon Litchfeldenſe*, which ſaith it was DCLXXIII. *Sexulfus poſt depoſitionem Winfridi per Theodorum, Epiſcopus Litchfeldiæ conſecratus eſt An. Domini DCLXXIII.* which is exactly agreeable to the account given of theſe Matters by V. *Bede* who calls his Predeceſſor by the name of *Winfridus*, whom other later Writers call *Wilfridus*, and *Wolfridus*: who was depoſed, they all ſay, by *Theodore, ob meritum cujuſdam inobedientiæ*; but do not tell us what that diſobedience was, which deſerved ſo great a puniſhment. For he was eſteemed a good man, and had been Deacon to St. *Chad*, as *Bede* tells us: and thought worthy to be his Succeſſor in the Epiſcopal See; to which he was promoted *An.* DCLXX. and within *three* years time removed. *Radulphus de Diceto* indeed ſaith it was not till the year DCLXXX. Where he hath theſe words, *Offenſus Wilfrido Merciorum Epiſcopo per meritum cujuſdam inobedientiæ Theodorus Dorobernenſis Archiepiſcopus, Eum de Epiſcopatu depoſuit, & in loco ejus Saxulfum Epiſcopum ordinavit, Conſtructorem & Abbatem Monaſterii quod dicitur* Burch, *in regione Girviorum.*

Whenſoever this was, it is certain *Sexulfus* was his Succeſſor; and is reckoned the *Seventh* Biſhop of the *Mercians*, or of *Litchfield*. For *Duina* a Scotch man was the firſt Biſhop of the *Mercians*, as well as of the *Lindisfararians* (as my Author ſpeaks *) the paucity of Prieſts in thoſe days compelling them to ſet one Biſhop over divers people: who having governed two years, dyed DCLVIII. and had another of the ſame Nation his Succeſſor, called *Cellach*; who left it preſently and returned to his Iſland *Hii* DCLIX. And then came *Trumhere* an Engliſhman, but ordained by the *Scots*, who dyed DCLXII. And then *Jarmannus* who dyed DCLXVII. to whom ſucceeded *Cedda*, or *Ceadda* (as *Bede* calls him) who was the *fifth* Biſhop (not the *firſt* as Mr. *G.* hath it) and

* *Chron. Litchf.*

dyed DCLXX. And then, as I have ſaid, followed *Winfrid*, and after him *Saxulf*, who *flentibus & mœrentibus* (as *Hugo*'s words are) *ejus Monaſterii fratribus, eligitur ad Epiſcopatum Mediterraneorum Anglorum, & Merciorum, ſimul & Lindisfarorum.* By which it appears that the people of thoſe different regions ſtill continued under the ſame Biſhop. But in *Saxulph*'s time a great and happy alteration was made, by the increaſe, I ſuppoſe, of Prieſts; and of ſuch Prieſts as were fit to be advanced to the Epiſcopal charge. For the Biſhoprick of the *Mercians* (to ſay nothing of *Lindsfarn*) was in his days divided *in quinque Parochias*, (into five Dioceſſes, as we now ſpeak) in *Herefordenſem, Wigornenſem, Lichfeldenſem, Legeceſtrenſem, & Lindiſienſem.* Two of which, it ſhould ſeem by the forenamed Chronicle, *Sexulphus* governed, *viz. Litchfield* and *Leogaſtre*; which were divided after his death between two, *Hedda* and *Wilfrid*: but upon the death of *Wilfrid* again united in *Hedda* who governed both Dioceſſes. By which *Hedda* the Church of *Lichfield* was built *ſecundo Kal. Januarii An.* DCC. and the body of St. *Chad* tranſlated into it.

By all which it is evident that paſſage in Mr. *G.* p. 3. muſt be corrected, that S. *Chad was firſt Biſhop of Litchfield, where he founded the Cathedral Church. Bede* ſaith no ſuch thing in the place quoted in the Margin, but rather the contrary; *that he had his Epiſcopal See at* Litchfield, *where he dyed and was buried nigh the Church of St.* Mary, *and afterward, (viz.* by *Hedda* as I have ſhown) *the Church of bleſſed St.* Peter *being built, his bones were tranſlated thither.*

How long *Saxulf* governed this Church is not certain. The forenamed *Chronicon* ſaith he dyed DCLXXIIII. but it ſhould be DCLXXXIIII. I make no doubt. For all agree he was alive when *Edilred*, waſting the Country of *Kent* and prophaneing Churches and Monaſteries, made *Putta* Biſhop of *Rocheſter* ſeek for ſafety elſe where, and at laſt betake himſelf *ad Sexulfum Merciorum Antiſtitem*, as *Bede* tells (*L. IV. C.* 12.) and this was in the year DCLXXVII. He was witneſs alſo to the Priviledge granted by Pope *Agatho*, as I ſhowed before; which was DCLXXX. in which year the forementioned diviſion of the Kingdom of the *Mercians* into five Dioceſſes, was made, as we learn from the *MS.* Chronicle of *John* Abbot. Whoſe words are *An.* DCLXXX. *Regio Merciorum in V. Parochias eſt diviſa; per Theodorum Archiepiſcopum, & Johannem Romanum Archicanc. & Legatum.* And *Symeon Dunelmenſis* mentions him *ad Ann.* DCLXXXIII. where ſpeaking of the Towns given by the King of *Northumberland* to St. *Cutbert* and his Succeſſors, and of the Witneſſes to this grant, he makes *Saxulf* one of them, who thus ſubſcribes: *Ego Sexulfus Merciorum Epiſcopus ſubſcripſi.* In the next year, I ſuppoſe, he dyed; and left his See to *Hedda*, whom other

other Authors call *Etheldus*, and *Bede* L. IV. C. 12.) *Eadhedus*: for I find no ground for what *Matth.* of *Weſtminſter* writes, who makes him to have lived till the year DCCV.

CUTHBALDUS.

Sexulf being promoted to the See of *Litchfield* An. DCLXXIII. *Cuthbaldus* was choſen by all the Monks to be their Abbot; and that *Saxulfi conſenſu & voluntate*, by the conſent and the deſire of *Saxulph*, as *Hugo* writes. Who gives him this Character that he was a *moſt religious and moſt wiſe perſon*: in ſo much that his reliques were preſerved in the Church after his death; he being reputed a Saint.

I obſerved before out of *Hedda*'s relation, how other Convents began to ſpring out of this, as Daughters from a fruitfull Mother, in the time of *Sexulf*. Which grew ſo conſiderable in the time of *Cuthbaldus*, that they could not any longer be well governed by him; but deſired, as many other places did, an *Abbot* to be appointed over them out of this Monaſtery of *Medeſhamſtede*. So *Hugo* reports it (not as Mr. *G.* ſays, that they deſired to have him for their Abbot, he being ſo already, but) that they thought themſelves happy and bleſſed, who could receive either Abbot or Monk, from their firſt Mother; who might diligently inſtruct them and preſide over them. Whence it came to paſs, ſaith he, that from this Monaſtery many others were built, and both Monks and Abbots appointed out of the ſame Congregation, *viz.* at *Ancarig*, *al. Thornei*, and at *Briccleſworth* and the reſt of the places mentioned by Mr. *G.* p. 6.

Which is not to be underſtood, as if they became wholly independant upon this Mother Monaſtery; for they ſtill continued ſubject to it, as the manner was, in after times, for ſmall Abbeys, which had been drawn, as Colonies, out of a greater, to be under the command of that from whence they were derived: being as ſo many Cells, and members of it. Such were theſe, and ſeveral other, mentioned by the ſame *Hugo*: which in the time of Pope *Agatho* had their dependance upon this great Monaſtery, *viz. Bredun*, *Reping*, *Cedenac*, *Swinneshead*, *Hehanbyrig*, *Lodeſhale*, *Schuffenhalch*, *Coſtesford*, *Streford*, *Weteleburn*, *Luſgerg*, *Ethelhuniglond*, *Barchanig*. Which were places not very far from *Medeſhamſtede*, it appears by ſeveral Charters, which ſtill remain upon Record in the Book called *Swapham*. Where I find fol. CXXX. & XXXI. that in the time of this *Cutbald*, the glorious King of the *Mercians*, *Ethelredus*, or *Adilredus* (for he is called by both names) came to viſit the ſervants of God in this Monaſtery of *Medeſhamſtede*; and, to obtain their prayers for the relief of his Soul, and out of a deſire of Eternal life (as the words of his Charter are) gave to the Friers there, all that land called *Leugtricdun*,

Leugtricdun, triginta manentes habentem. Not long after which, one of the Friers coming to this King upon a certain occaſion, he took a glebe from the forementioned Land, and put it, *ſuper codicem Evangeliorum*, upon the Book of the Goſpels, in confirmation, and for a teſtimony, of the aforeſaid donation. Unto which theſe witneſſes were preſent; *Sexulfus Epiſcopus Merciorum*; *Wecca* and *Berhthun Monachi*; *Hoſtryga ipſius Regis Regina*; *Henfric & Eadfric principes Regis Adilredi*: that none might dare to attempt any thing, againſt this donation of the King; *qui ſibi divinam donationem adeſſe optaret in futura vita. Amen.* Which *Leugtricdun* I have reaſon to think was an Appendix to one of the above named places. The firſt of which *Bredun* was given to this Church of *Medeſhamſtede* by *Friduricus* one of King *Adilred*'s Noble Men, by a Charter bearing this Title, *Friduricii principis de Bredun, ad Medeſhamſtede.* 'In which he ſaith 'that the number of Chriſtians increaſing and multiplying, he had 'given to the family of St. *Peter* the Prince of the Apoſtles, in-'habiting the Monaſtery of *Medeſhamſtede, terram cui vocabulum* 'eſt *Bredun viginti manentium, cum omnibus ad eam pertinentibus.* 'Which was done in the preſence and with the conſent of *Sax-*'*ulph* (*ejuſdem gentis Epiſc.*) and of the above-named King '*Adilredus*: For this end and purpoſe that they ſhould found *Ora-*'*torium in eadem præfata terra*, and there conſtitute a Prieſt, for 'the teaching and Baptizing of the people. Which, upon due de-'liberation, they undertook; and choſe one of their own number 'whoſe name was *Hedda*, a man endued with admirable Wiſ-'dom and all manner of Virtues: whom they made Abbot of '*Bredun*; with this condition, that he ſhould acknowledge him-'ſelf to be a member of the Fraternity of *Medeſhamſtede.* So it 'runs in the Charter, whoſe words are theſe: *Et unum ex ſe-*'*metipſis nomine Hedda, Presbyterum mirabili ſapientia, in omni* '*virtutum genere præditum, ſummo libramine eligerunt; eumque* '*in loco præfato Abbatem conſtituerunt: ea tamen conditione in-*'*terpoſita, ut ſe unum de eorum Fraternitatis membris eſſe* '*noverit.*

And the ſame Religious Prince *Friduricus*, finding that this Venerable Abbot *Hedda*, moſt diligently fed the people committed to his charge with the food of divine Preaching, added another benefaction, in a diſtinct Charter; whoſe title is, *de Repinges ad Medeſhamſtede.* Wherein he gives to the aforeſaid Abbot *Hedda. XXXI. manentium terram, quæ vulgo vocitatur Hrepingas*; which is another of thoſe places above mentioned. This he did in the preſence of King *Adilredus*, and of *Saxulph* the Biſhop of that Country: who joyning their hands with his, *ceſpitunculam communiter prædictæ terræ Sacroſanctæ evangeliorum codici, ſimul omnis coram multitudine populi impoſuerunt*; and ſo ſubſcribed this Deed with their own hands.

And

And afterward this Honourable Abbot *Hedda* (as the Book calls him fol. CXXXIII.) and the Prior of the Monaſtery of *Bredun* obtained from King *Adilred* other Land which had *quindecim Manentes*, (15 Tenents or Houſekeepers as we now ſpeak) called by the name of *Cedenanhac* (another of the places depending on *Medeſhamſtede*) for fifty Shillings; that is for Bedding and other Goods of that value: which are thus ſpecified in the Deed. *Id eſt, duodecim lectorum ſtramenta, utpote culcita plumacia, ornata capitalia, ſimul cum ſindonibus & lenis, quemadmodum in Britannia habere mos eſt: nec non ſervum cum ancilla, fibulam auream cum quatuor ex auro maſſiunculis arte aurificis compoſitis, & duos caballos cum cannis duabus, propræfata terra pretium dedit.* I have not room to examine the meaning of every word in this Deed (ſome of which I no where meet withal but here) which concludes as the former did, that this price being paid, the King in his Bedchamber, at his own Town called *Tomtun* took a little clod of earth from the aforeſaid Land, with his own hands, and laid it upon the Sacred Volume of the Goſpels, his Queen and *Saxulph* joyning their hands with his, that none might dare to violate this grant.

The ſame *Hedda*, if I miſtake not, was Abbot alſo of other two places before mentioned, called *Wermundſhey* and *Wokinges*; for I find a Bull of Pope *Conſtantine*'s about the Epiſcopal Juriſdiction over theſe places *fol.* LXXXVI. directed unto him; which I have not room to ſet down at large, but only note that they are both ſaid there to be found *in nomine beati Petri Apoſtoli*, in the name of St. *Peter*: Which makes it probable they were thoſe belonging to this Church, under the Government of this great man *Hedda*. Whom I take to have been the Author of the Relation above named, concerning the firſt plantation of Chriſtianity in theſe parts of *England*: and the next Biſhop that ſucceeded *Sexulf*, in the See of *Litchfield*: who built that Church as I have already ſaid, and dyed DCCXXI.

When *Cuthaldus* dyed I am not able to affirm certainly; but it was between the year DCCIX. and DCCXVI. For he was alive in the former of thoſe years, I gather from hence, that *Hugo* ſaith, *Wilfrid* dyed in his time at his Mannor of *Owndle*, *&c.* his words are *In hujus Abbatis, id eſt Cuthbaldi tempore, Sanctus Wilfridus Epiſcopus in poſſeſſione ipſius Monaſterii ad Undalum, tranſivit ad Dominum: & Miniſteriis fratrum deportatus eſt ad ſuum proprium Monaſterium in Rypun.* Now *Wilfrid* (the firſt of that name who was Archbiſhop of *York*) dyed *An.* DCCIX. as I find in the *Chron. Johannis Abbatis.* With whom agrees *Tho. Stubbs* * ; whoſe words are to be corrected out of our *Hugo* (commonly called *Swapham*) for he ſpeaking of the death of *Wilfrid* ſayes, *Defunctus eſt in Monaſterio ſuo apud Undalum, quod eſt juxta Stamford, & inde Miniſterio*

* *Chron. Eccleſ. Eborac.*

rio fratrum delegatus in Monaſterio ſuo apud Riponum eſt ſepultus An. Domini DCCIX. Where he calls *Owndle Wilfrid*'s Monaſtery; which, it appears by all our Records, was as *Hugo* only calls it, part of the poſſeſſion of the Monaſtery of *Medeſhamſtede*.

But as *Cuthbald* was then alive, ſo it is certain he was dead before the year DCCXVI. when, as Mr. *G.* obſerves out of *Ingulphus*, the Charter of King *Ethelbald* for the founding of *Croyland* Abbey, was ſigned by *Egbaldus* Abbot of *Medeſhamſtede*.

EGBALDUS,

Concerning whom, and the three next Abbots following, *Hugo* ſaith no more than this: '*Egbaldus* ſucceeded *Cuthbaldus* 'in the government of this Monaſtery, and *Puſa* ſucceeded him; 'after whom came *Celredus*; to whom ſucceeded *Hedda*: But 'what they did, and at what time, doth not appear unto 'us in theſe Ages; all being aboliſhed, either by the negli-'gence of Writers, or by the times of perſecution; ſaving on-'ly what is written in *Priviledges*, in which their names are 'found.

And, particularly, in the Records of the Church, at the end of *Hugo*'s Book *fol.* CXI. there is a Charter of *Ceadwalla* King of *Kent*, granting to this Abbot *XL. terræ illius Manentes, ubi Hogh nuncupatur, ad Hebureahg inſulam.* In which Charter he is called *EGBALTHUS*: as he is alſo in one that follows granted by *Suehardus*, *Honorabili Abbati Egbaltho*; wherein he confirms the Donation of *Ceadwalla*, and adds more of his own. It would have been grateful perhaps to ſome Readers, if I could have repreſented them at large: but it will not conſiſt with the bounds to which I am confined in this *Supplement*; and therefore I ſhall only note the ſame of the next Abbot,

PUSA,

Who by the interceſſion of a great man called *Brorda*, obtained of *Offa* King of the *Mercians*, a grant of Land *viginti Manentium*, for his Church at *Woccing* before named. I ſhall ſet down the beginning of the Charter, as I find it *fol.* CXXX. *In Trino nomine Divinitatis individuæ Juſte à nobis pietatis opera perſolvenda ſunt: idcirco ego* Offa, *&c. rogatus à venerabili Abbate meo nomine Puſa; ſimul & à præfato meo* (it ſhould be *præfecto*, as appears by the Subſcription) *vocabulo Brorda, ut aliquam liberalitatem ejus Eccleſiæ quæ ſita eſt in loco ubi dicitur Woccingas concederem; quod & libenter facere juxta eorum petitionem providi*,

vidi, & pro expiatione piaculorum meorum Domino devote largitus ſum, &c.

BEONNA.

There is a Charter of this Abbot which begins thus, *In nomine Gubernantis Dei monarchiam totius mundi, Ego Beonna Abbas gratia dei, cum conſcientia & licentia fratrum Dominum colentium in Monaſterio quod appellatur Medeſhamſtede.* Wherein he grants to Prince *Cuthberth*, *terram decem manentium quæ nuncupatur Suineſheade* (or *Swineheved*) with the Meadows, Paſtures, Woods, and all the Appurtenances: acknowledging that the forenamed *Cuthberth* had purchaſed the ſame of him for a valuable price; *i. e. mille ſolidis*, and every year for himſelf and his Succeſſors, *unius noctis paſtum, aut triginta Oravit* (it ſhould be *Orarum*, I believe) *ſiclos.* Which Territory the Prince purchaſed on this condition that after his death it ſhould go to his Heirs, who ſhould hold it for their lives upon the aforeſaid terms, in *paſtu vel pecunia*: but after their deceaſe, it ſhould return quietly, and without any ſuit at Law, to the Monaſtery. Of which bargain their were many Witneſſes, who ſigned it, in manner following. *Ego Offa gratia Dei Rex Merciorum ſigno crucis Chriſti propria manu roboravi. Ego Egferth Rex Merciorum conſenſi & ſubſcripſi. Ego Higeberth Archiepiſcopus firmando ſubſcripſi.* After two Biſhops ſubſcribe, and then *Ego Beonna Abbas hanc meam Munificentiam ſigno crucis Chriſti firmavi.* To which the *Prior* and two other Prieſts ſubſcribe their conſent.

It may be neceſſary here to note that *Ora* was a piece of money of a certain weight; or rather a weight whereby they received money: and is written alſo *hora* in the Inquiſition made into the Lands of this Church, in the time of *Martin* the Second *An.* 1231. Where, ſpeaking of the Fiſhery at *Walcote*, it is ſaid to have yielded yearly *duas horas.* The beſt explication of which that I can find, is in the Laws of King *Ethelred* recorded by *John Brompton* in his Chronicle *N. XXX.* which is concerning his *Monetarii* in all the ports of the Kingdom: who were to take care, *ut omne pondus ad mercatum ſit pondus quo pecunia mea recipitur; & eorum ſingulum ſignetur, ita quod XV. Oræ libram faciant.* But in the Inquiſition now mentioned, which was made through all the Mannors of this Church; it ſeems to ſignifie a piece of money. For thus the account is given of the Mannor of *Walcote juxta Humbram*, after other particulars, *ibidem eſt ſitus unius Piſcariæ qui vocatur Holſtet, & ſolebat reddere duas horas.* fol. CLIIII.

CELREDUS,

Beſides his name Recorded by *Hugo*, I find no mention of him, but in *Ingulphus*, which Mr. *G.* hath obſerved; by which it appears he was Abbot here in the year DCCCVI. and was Brother to *Siwardus* the third Abbot of *Croyland*. But I ſuppoſe he is the ſame *CEOLRED* who in the year DCCCXLVIIII. ſubſcribed to a Charter of King *Berthwulfus* or *Beorthwulfus*; wherein he granted great liberties to the Monaſtery of *Breodun* (depending upon this Church of *Medeſhamſtede* as was ſaid before) then governed by the Venerable Abbot *Eanmundus*, or rather *Eadmundus*, as I believe it ſhould have been written. This Charter being remarkable for many things, I have repreſented at large in the *Appendix*: by which it will appear, if my conjecture be true, that this *Celredus* was advanced to the Epiſcopal dignity, as *Sexwulf* had been (though his See be not named) whereby way was made for *Hedda* to ſucceed him here.

Swaph. fol. CXXXII.

HEDDA,

When he entred upon the government of this Monaſtery, or whence he came, is not known: but by *Ingulphus* we underſtand (as is obſerved by Mr. *G.*) that he was Abbot here in the year 833. and continued ſo to be, till the deſtruction of the place by the *Danes*: Who began to infeſt this Kingdom in the year 837. as *John* Abbot writes *, DCCCXXXVII. *Dani crebris irruptionibus Angliam infeſtant.* And again *An.* DCCCXXXIX. *Dani paſſim per Angliam multas cades agant.* And though they were ſeveral times beaten, yet *An.* DCCCLI. a great Army of them, in 350 Ships, came up the River *Thames*, and pillaged *Canterbury* and *London*. *An.* DCCCLIII. the Engliſh fought againſt them in the Iſle of *Thanet*, *magno diſpendio*. *An.* DCCCLV. they wintered in the Iſle of *Schepie*: and in the year DCCCLXIV. in the Iſle of *Thanet*, having made peace with the *Cantuarians*. In the year DCCCLXVI. they did great miſchief in the North; took *York*; depopulated the Country of the *Eaſtangles*; entred into *Mercia*; and wintred at *Nottingham*. Three year after *An.* DCCCLXIX. they left *Mercia*, and went back to *York*, and wintered there. But the next year (which was famous for the deſolation they made of this Church and many other places) they came and landed on *Lyndeſay* Coaſt; deſtroyed the Monaſtery of *Bardney*; killing all the Monks without any pity: and then entring *Keſtiven*, trod down, killed and burnt all that came in their way.

* Chron. MS. in Sir *J. C.*'s Library.

way. Which Mr. *G.* hath largely enough related out of *Ingulphus*; and therefore I ſhall follow my Author no further: who hath nothing which is not to be found there.

The Monument erected for the ſlain Abbot and Monks, is here repreſented in this draught, which I have cauſed to be taken of it, as it now appears.



The very next year after the deſolation of the Monaſtery *An.* DCCCLXXI. *Goredus* (ſo Abbot *John*'s Chronicle calls him, whom *Ingulph* calls *Beorredus*) King of the *Mercians*, took all the Lands of the Church of *Medeſhamſtede*, between *Stamford*, *Huntingdon* and *Wiſbeck* into his own hands: giving thoſe that lay more remote, to his Souldiers and Stipendiaries. The ſame he did with the Lands belonging to St. *Pege*, at *Pegekyrk*: ſome of which he kept himſelf; and gave the reſt to his Stipendiaries. Which are the very words of *Ingulphus*, from whom, its likely, they were tranſcribed into that Chronicle.

In which we find nothing concerning this place, till almoſt an hundred years after. *Edredus*, he ſaith, in the year DCCCCXLVII. cleared and reſtored the Monaſtery of *Croy-*

land, by the inſtigation of *Surketulus*: who turning Monk, the King made Abbot of this place. Which *Ingulphus* ſaith was done the year after, *An.* 948. and ſets down the Charter of that King; in which there is no mention (as in former Charters) of the Abbot of *Medeſhamſtede* conſenting to it, and confirming it: though in the boundaries of the Lands of *Croyland Ager de Medeſhamſted* is there named *. Nor in King *Edgar*'s Charter to the ſame Monaſtery of *Croyland An.* 966. is there any mention of his Subſcription: though, among other Royal Woods, there is mention made of *Medeſhamſted*-Wood. *p.* 42.

* *Ingulphus p.* 35. *Oxon. Edit.*

For, though *Adelwaldus*, who by the aſſiſtance of King *Edgar*, reſtored many Monaſteries deſtroyed by the Pagans, as *Burgh*, *Eli*, and *Abenddon* (they are the words of *John Abbot*) was made Biſhop of *Wincheſter* An. 961. yet he did not apply himſelf to the rebuilding of this of *Medeſhamſtede* till nine years after; if we may credit that Writer; who ſaith it began to be reſtored juſt an hundred years after its deſolation. His words are theſe *An.* 970. *Sanctus Adelwoldus Epiſcopus Wint. tranſtulit de Cœmiterio in Eccleſiam, reliquias Sancti Surthuni prædeceſſoris ſui; & ante altare Sancti Petri honorifice collocavit. Monaſterium etiam de Medeſhamſtede reſtaurare cœpit, & Burgum Sancti Petri appellavit. Anno deſolationis ſuæ æqualiter centeſimo.* In another different hand, there is this Animadverſion given, that, *in clauſtro dicti Monaſterii notantur anni deſolationis* LXXXXVI. the time of its deſolation are noted in the Cloyſter of the ſaid Monaſtery to have been but 96. years. Which account Mr. *G.* follows; though in *Swapham* (or *Hugo* rather) they are reckoned to be 99 years. For ſo the Note is in the Margin of the Book (in a hand of the ſame age with the Book it ſelf) *Reſtauratio hujus loci à prima fundatione ejus An. CCCXIII. A deſtructione vero ejuſdem Anno XCIX.*

This great man *Adelwold* was at firſt a Monk in the Abbey of *Glaſtonberry*: where, as *William* of *Malmsbury* relates *, the Abbot had a dream repreſenting to him, how excellent a perſon this Monk would prove. For he thought he ſaw a Tree ſpringing up within the Walls of the Abbey, which ſpread its branches, to all the four quarters of the World; and had all its leaves covered over with *Cowles*; a very great *Cowle* being placed at the top of all. At which being amazed, an old man, he thought, told him, that the great *Cowle* was *Athelwold*; and the reſt were innumerable Monks, whom he ſhould attract by his example. Conſonant to which was a viſion his Mother had, when ſhe was with Child of him; with which I ſhall not trouble the Reader, but only note that it ſignified the large extent of his mind in this ſort of Charity: which reached to no leſs than *forty* Monaſteries, as all our Writers report. Particularly *W.* of *Malmsbury*, who ſaith * *he built ſo many and ſuch*

* *L.* 2. *de geſtis Pontificum Angl.*

* *L.* 2. *de geſtis Regum Angliæ.*

ſuch noble Monaſteries, that it ſcarce ſeemed credible in his dayes, that a Biſhop of one City ſhould do ſuch things, as the King of all England *could not eaſily effect.* But he himſelf in another place makes this wonder ceaſe, by telling us that he could make King *Edgar* do what he pleaſed. So his words are in the Book before named (of the Acts of the Biſhops of *England*) it might ſeem a wonder he ſhould do ſuch things, *niſi quod Rex Edgar omnino ejus voluntati deditus erat, à quo ſuper omnes infra Dunſtanum diligeretur.* And therefore the Abbot of *Rieval* * ſaith expreſly that *Edgar* himſelf cauſed *forty* Monaſteries to be built; among which he reckons this of *Burch*; as it now began to be called. Which *Athelwold* (ſaith *Malmsbury* L.IV. *de geſtis Potif. Ang.*) built ſo ſumptuouſly and endowed with ſuch ample poſſeſſions, *ut penè tota circa regio illi ſubjaceat*; that almoſt all the Country round about was ſubject to it. And this account alſo *John Bromton* Abbot of *Joreval* gives of this matter, who having ſaid that King *Edgar* built and repaired above forty Monaſteries, adds, *Inter quæ, conſilio & monitione Sancti Ethelwoldi Wintonienſis Epiſc. Abbatiam Glaſtoniæ & Abendoniæ compoſuit, & Abbatiam de Burgh prope Stamfordiam ſtabilivit*, &c.

* *L. de genealog. Regum Angliæ.*

So that the very truth, in ſhort, is this, *Athelwold* was to *Edgar*, as *Saxulf* had been to *Wulferus*; a truſty and diligent Servant, who managed his Royal bounty in theſe magnificent Works: And therefore is called by King *Edgar* in his Charter (as *Saxulf* was by *Wolfere* in his) *Conſtructor*, the builder of the Churches before mentioned; particularly of this, formerly called *Medeſhamſtede*, but now *ſua ac noſtra inſtantia reſtauratum*, **Burch** *appellatur.* Which by *Ingulphus* is called *Burgum*; and by *Matthew* of *Weſtminſter ad An.* 664. is ſaid to be *Urbs Regia* a Royal City. Which this famous Biſhop lived to ſee flouriſhing under *Adulphus*, about *thirteen* year, for he dyed not till the year 985. At which I find theſe words in the *Chron.* of *John Abbot. Sanctus Athelwoldus Wint. Epiſcopus, qui Monaſterium Burgi reſtauravit, Kal. Auguſti migravit ad Dominum.* There were ſome reliques of him preſerved in this Church; particularly of his Heirs.

ADULPHUS.

Mr. *G.* having given an account of the moſt material things that are in *Hugo* concerning this Abbot (whom *John Bromton* calls *Eadrilf*) I ſhall only add that it is certain he ſucceeded *Oſwald* in the Archbiſhoprick of *York An.* 992. So *John* Abbot writes *Sanctus Oſwaldus Archiep. Ebor. 2. Kal. Martii migravit ad Dominum: cui Adulphus Abbas Burgi ſucceſſit.* But though he call him Abbot of *Burg*, which was become the new ſtile, yet other writers ſtill retained the old one, and call him *Abbas Medeſhamſtudenſis.*

ſhamſtudenſis. So the Chron. of *Mailros* lately printed, *pag.* 152. And ſo *Florentius Wigornenſis* * *Venerabilis Medeſhamſtudenſis Abbas Adulphus ſucceſſit, pro quo Kenulphus Abbatis jure fungitur. Roger Hoveden* alſo ſpeaks the ſame language; and *Symeon* of *Durham*, in his Hiſtory *de geſtis Regum Angl.* where he calls him *Adulphus*, and ſpeaking of *Oſwald*, ſaith, *cui Venerabilis Medeſhamſtudenſis Abbas Adulphus ſucceſſit.* And in that See he ſat till the year 1003. Which *John* Abbot concludes thus. *Adulphus Archiep. Eborac. quondam Abbas Burgi obiit.* In the year before which (1002, as I find in the *Chron.* of *Mailros*) he took up the Bones of St. *Oſwald* out of his Tomb, and honourably placed them in a Shrine. Of which there is a larger account given by *Thomas Stubbs* (in his *Act. Pontif. Eboracenſ.*) which explains alſo what Mr. *G.* ſaith about his being tranſlated to *Worceſter*: and therefore I ſhall tranſcribe ſome of it. *Viceſimus Eboracenſis Eccleſiæ Archiepiſcopus fuit Venerabilis Abbas Medeſhamſtedenſis*, i. e. *Burg*, *Adulphus*, &c. Who by the favour of King *Adelredus* held the Biſhoprick of *Worceſter* in his hand, as his Predeceſſor St. *Oſwald* had done. Whom he honoured ſo much that in the *12th* year of his Epiſcopacy, his Brethren the Biſhops, with the Abbots and many other Religious men being gathered together, he took up the Bones of St. *Oſwald* out of his Tomb, *Anno Regis Agelredi* XXV. VII. Kalend. *Maii feria quarta*; and placed them in a Shrine, which he had prepared honourably for them. And not long after dyed himſelf, 2 *Nonarum Maii*, and was buried in the Church of St. *Mary* at *Worceſter*.

* *Ad An.* 992

Symeon Dunelmenſis ſaith the ſame *ad An.* 1002. only he makes this to have been done not the VII. but the XVII. *Kal. Maii.* And there is a miſtake alſo in the year, for it ſhould not be the *12th* but the 10th year of his Epiſcopacy.

And here now, it may be fit to note that, in all probability the Monks of this Church were brought under the rule of St. *Benedict*; when it was reſtored, as hath been ſaid, by King *Edgar*, and put under the government of *Adulphus*; and not till then. For, though there was a famous regulation of Monaſtical Orders made before this time, under *Cutbert* Archbiſhop of *Canterbury An.* 747. *in concilio Cloviſhoviæ*, in which ſome things were mended in the Manners and Habits of Monks, yet there is not the leaſt mention made of the Rule of St. *Bennet*, though there was a very fair occaſion for it: nor is there one word of it in Venerable *Bede.*

It is true *Wilfrid*, who was ordained 10 or 14 years after the foundation of this Monaſtery (*An.* 664.) as the *Chron.* of *John* Abbot affirms, was imployed by *Wulfere* King of the *Mercians* to ſettle Monaſteries, as the Author of his life tells, which is in *MS.* in Sir *J. Cotton*'s library: whom *Malmsbury* calls *Stephanus Presbyter*, viz. *Stephanus Heddius*, as he is named by *Bede.*

And

And after the death of *Deuſdedit*, was ſent for by *Ecbert* King of *Kent*; where he went up and down through his Country (ſaith the ſame Author, *C.* 14.) *Et cum regula Benedicti inſtituta Eccleſiarum benè melioravit*, and very much improved the Orders of the Churches, by the Rule of *Benedict*: which he had learnt beyond Sea, being ſo much addicted to foreign cuſtoms; that he refuſed to be conſecrated by our Biſhops, and deſired to be conſecrated in *France*, when he was to ſucceed *Colman*. This paſſage is much to be obſerved, for it appears thereby the Churches he viſited were already under Rules and Inſtitutions before he came to them: who only bettered them by this Rule of St. *Bennet*, but did not bring thoſe Churches under it. And as this was all he did, ſo what he did was in the Kingdom of *Kent* alone, not all *England* over. And ſo as the *Chronologia Auguſtinenſis* is to be underſtood in theſe words *, *Wilfridus Epiſcopus regulam Sancti Benedicti fecit in Anglia obſervari* ad An. 666. that is, in theſe parts of *England*: for in the midland parts, it was little known for ſeveral years after. As appears by the Bull of Pope *Conſtantine* An. DCCIX. (the very year wherein *Wilfrid* died) to *Kenred* King of the *Mercians*, *Offa* his Son, and *Egwin* Biſhop of *Worceſter* for the Monaſtery of *Eveſham*: which ſaith the Monks were to live under the rule *Patris Benedicti, quæ minus in illis partibus adhuc habetur.*

* *Inter Decem Scriptores* p. 2232.

And ſo it continued to be little known for above two hundred years. For *Oſwald* (whom *Adulphus* ſucceeded in the See of *York*) who had been Biſhop of *Worceſter*, before he went to *York*, was the man who brought it hither from the Abby of *Fleury* in *France*, where he had been a Monk. So *W.* of *Malmsbury* expreſly teſtifies in his *Third* Book *de geſtis Pontif. Angl.* where, not far from the beginning, he ſaith that *Oſwald*, being Nephew to *Odo* the Archbiſhop, was bred up in his Youth *apud Floriacum in Gallia*, taking upon him the habit of a Monk, as the cuſtom of that time was for all that were piouſly diſpoſed, in the *Benedictine* Convent. *A quo* (viz. *Oſwald*) *Religionis hujus manavit exordium*, as his words are in the *MS.* Copy, in Sir *J. Cotton*'s Library. Which are the more remarkable, becauſe the very ſame *W.* of *Malmsbury* had a little before mentioned *Wilfrid*, bragging that he was the firſt who commanded the rule of St. *Bennet* to be obſerved by the Monks.

But after all this there was no general Conſtitution for our Monaſteries, till the *Second* Reformation of the ancient Engliſh Monkery, which was in the Council of *Wincheſter* An. 965. under King *Edgar* the great reſtorer, as hath been ſaid, of Monaſteries. When there was framed a general Conſtitution; partly out of the Rule of St. *Bennet*, and partly out of the *antient cuſtoms* before mentioned; which was called *Regularis Concordia Anglicæ Nationis*, and may be found in Mr. *Selden*'s *Spicilegium* to *Eadmerus*, both in *Saxon* and in Latin. This Rule thus compoſed,

poſed, was called *Oſwald*'s *Law* (as Sir *H. Spelman* obſerves) he being then Biſhop of *Worceſter* (to which he was promoted at the inſtance of St. *Dunſtan* An. 960 *; and tranſlated to *York* not till 971.) and had not long before, as I have ſaid, brought the Rule of St. *Bennet* from *Fleury*. From which Monaſtery of *Fleury*, ſeveral Monks alſo were called and adviſed withal in the drawing up of the Conſtitutions of this *Regularis Concordia*. So King *Edgar* himſelf tells in his Preface to it: where he relates how that upon his Exhortation to all under his care, to come under the ſame Rule, which many Abbots and Abbatiſſes, with the Colledges of Brethren and Siſters ſubject unto them, had taken upon them to obſerve; that ſo there might not be divers uſages in one and the ſame Country; thereupon the Biſhops, the Abbots and Abbatiſſes, being wonderfully thankful that God had beſtowed upon them ſuch a *Doctor* (who is there called *Paſtor Paſtorum*, ſuch was the language of thoſe times, concerning Kings) lift up their hands to Heaven, and conſented to what he propoſed. And immediatly ſent for ſome Monks of *Fleury* and from *Gent*, to adviſe withal about this matter: who, as Bees ſuck their honey out of ſeveral Flowers, compoſed theſe Conſtitutions out of ſeveral former Rules. And more particularly took care about the ſinging uſed in Monaſteries *; that *it ſhould not be hudled, nor too ſwift: but be ſo diſtinct, that the mind might accompany the voice; and they might fulfill that of the Apoſtle; Sing with the Spirit, and ſing with the Underſtanding alſo.*

*Chron. Mailros p. 149.

* *V. Sild. ad Eadmerum* p. 145.

All which conſidered, I look upon it as highly probable, that this Monaſtery of *Peterburgh*, now became ſubject to this Rule, being one of thoſe reſtored by King *Edgar*. And yet it was not the very Rule of St. *Bennet*, which was eſtabliſhed in this Council; but many ancient Orders and Cuſtoms, improved by that Rule and accommodated to his Precepts.

For long after this when there was a *Third* Regulation of Monaſteries under *Lanfranc*. An. 1075 in the Council of *London*, when ſeveral things were reſtored (as the words are) which had been defined by ancient Canons, the Council (after conſideration of Epiſcopal affairs) decrees concerning Monks, *ex Regula Benedicti, Dialogo Gregorii, & antiqua Regularium locorum conſuetudine*, as *Baronius* obſerves: From which Sir *John Marſham* judiciouſly concludes (in his large Preface before the *Monaſticon*) that even in the *Norman* times, the Monaſtical Laws were mixed; and that the *Benedictine* Rule was not ſo admitted, as that the antient cuſtoms of the Monks were thereby abrogated.

I have noted already the day and year when *Adulphus* dyed; but there is a miſtake I ſince find in the day; which if the Records of our Church be true, was *June* 5. when he was ſolemnly commemorated

memorated in this Monaſtery: and is the very firſt Abbot of whom there is any mention made in the *Kalender* of this Church; which is ſtill preſerved in the Library of his Grace the Archbiſhop of *Canterbury* at *Lambeth*; of which I ſhall give an account in its proper place. Where over againſt the *fifth* of *June* are theſe Words, *Depoſitio Adulphi, & Anniverſarium Ricardi de Lincolnia & Agnetis uxoris ejus.* Of all the foregoing Abbots, there is not the leaſt memory, little being certainly known of what paſſed in the time of the firſt Monaſtery, before its deſolation by the *Danes*. But it's like they were all comprehended in that general commemoration, which was made in *Whitſon*-Week, *Specialium Defunctorum*: and was repeated in the two Ember-Weeks following, in *September* and *December*. Where I find the ſame Order, with this addition; that there ſhould be a *Miſſa ferialis, cum de Profundis*: and the names of thoſe *ſpeciales defuncti* were then read.

KENULPHUS.

The Character which *Hugo* gives of this Abbot (who was choſen by the unanimous conſent of the Friers, and the favour of King *Edgar*) is that he was, *Flos literalis diſciplinæ, torrens eloquentiæ, decus & norma rerum divinarum & ſecularium*; which was the cauſe of that general concourſe from all parts *ad ejus Magiſterium*; which Mr. *G.* hath obſerved. And it's likely that he brought this Monaſtery into the credit, wherein it continued for ſeveral years. For *Ingulphus* *, tells us that in the Reign of the Conqueror the Monks of *Burgh* were ſo famous, and the World had ſuch an high opinion of them, *ut totus mundus abiret poſt eos*: and many of the great men of the Land, both the higheſt Biſhops, and other Noble Men, and Lieutenants of the Countries, choſe to be Interred among them.

* P. 83. *Oxon. Edit.*

He procured a confirmation of the Priviledges of this Church, and of all that had been given to it, from King *Ethelred* the Son of *Edgar* in theſe words *, *Ego Athelredus Anglorum imperio ſublimatus, has donationes prædeceſſorum meorum, regnante Abbate Cenulfo, ſolidavi; cum hiis teſtibus, Dunſtano & Oſwaldo Archiepiſcopis.*

* *Swapham* fol. *XL.*

That he ſurrounded the Monaſtery with a Wall, is certain: but that it was thence called *Burch* or *Burgh* as *W.* of *Malmſbury* writes, Mr. *G.* juſtly doubts: For King *Edgar* in his Charter calls it upon its reſtauration, by this name of *Burch*. Yet notwithſtanding this name *Burh*, and *Burgh*, and *Byrigh*, ſignifying any place which was walled about, and particularly a City, or Caſtle (from the Saxon word *Deorgan*, which ſignifies to defend, or take into ſafety) *W.* of *Malmsbury* might mean that the place did not deſerve the name of *Burch* till this time. His

words I confeſs imply more; for he ſaith the place formerly called *Medeſhamſtede* being now incompaſſed with a Wall by *Kenulphus*, *à ſimilitudine Urbis, Burch vocatus eſt*, was called *Burch* from its likeneſs to a City.

Upon the tranſlation of St. *Elphege* to the See of *Canterbury*, *Kenulphus* ſucceeded him in the Biſhoprick of *Wincheſter*, as Abbot *John*, among others, remembers *ad An.* 1006. Who ſaith not a word of his *Simony*, with which *William* of *Malmsbury* boldly charges him *, *Wentanum enim Epiſcopatum Kenulphus Abbas Burgenſis nummis nundinatus fuerat: Sed non diu ſacrilego auſu lætatus, ante duos annos hominem exuit.* For which cauſe, it is likely, there was no commemoration made of him in this Church: his name not being in the *Kalender* before named (as his predeceſſors and all his Succeſſors are except one guilty of the ſame crime, and another guilty of the like) though he was ſo great a benefactor, and famed alſo for his Wiſdom and Learning. *Hugo* ſaith he governed moſt admirably and ſweetly, till he was promoted to *Wincheſter*.

* *L. 2. de geſtis Pontificum Angl.*

ELSINUS,

Called alſo *Elfinus*, and *Alfinus*: between whom and *Kenulfus*, there was another Abbot, *viz.* *KINSINUS* if we may believe the *MS.* Chron. of *John* Abbot of this Church, which I have ſo often cited. For though he ſay *ad An.* 1006. that upon *Kenulphus* his removal, *Elfinus* ſucceeded him, and was the *third* Abbot after the reſtauration: yet *ad An.* 1048. ſpeaking concerning the ſute which the Abbot of *Peykyrke* had for the Lands of his Monaſtery (which by the judgement of the Court of *Hardecnute*, as I ſhall ſhow hereafter, were given away from him) he ſaith it was *contra Kenulfum & Kinſinum Abbates Burgi.* And that this was no miſtake, we may learn from his remark upon the year 1051. where he ſaith expreſly, *Elfinus* ſucceeded him in this Monaſtery. *Alfricus Eboracenſ. Archiepiſ. obiit, & apud Burgum ſepelitur; cui ſucceſſit Kinſinus Abbas Burgi: cui ſucceſſit Elfinus in Abbatem promotus, Monachus ejuſdem loci.* And again *ad An.* 1060. *obiit Kinſinus Eborac. Archiep. quondam Abbas Burgi*, &c.

What truth there is in this I am not able to ſay, from any other record; but that he was a great man and Archbiſhop of *York*, and here buried, it will appear more hereafter, when I come to that time: and we have gained this piece of knowledge from *John* Abbot, that *Alfinus* was a Monk of *Burch*; and choſen to be Abbot, ſaith *Hugo*, by the unanimous conſent of the whole Congregation, whom he governed *fifty* year. By which account *Kinſinus* muſt either never have been Abbot here; or but for a few days or months.

Mr.

Mr. *G.* hath related how he laboured to inrich this Church with Reliques (and *Hugo* ſaith, many other ways) but is miſtaken I think in his conjecture about his procuring the Arm of St. *Oſwald* to be brought hither. For *Hugo* mentions it among the benefits which the Church received in the time of *Leofricus* and thereabouts; when *Winegotus apportavit brachium Sancti Oſwaldi de Bebeburch.* There it was preſerved in *Bede*'s time, *in urbe regia, quæ a regina quondam vocabulo Bebba cognominatur*, as his words are *L. III. Cap. 6.* and thence, the ancient Seat of its reſt, it was *furtim ablatum* taken away by ſtealth, if we may believe *William* of *Malmsbury*; who relates what was pretended by the Church of *Burgh*, which in his dayes ſaid they had *Oſwald*'s Arm: but doth not ſeem to give credit to it himſelf.

How they came to have his Arm at *Bebbeburch* (a place in the North) I cannot imagine, if it be true which the MS. Chron. of *John* Abbot ſayes, *ad An.* MLXV. that his body was not till then taken out of his Tomb. *Agelwinus Dunelmenſis, Epiſcopus, Oſſa beati Oſwaldi Regis & Martyris apud Tynemutham, de tumulo in ſcrinio cum honore levavit.* But perhaps *Oſwaldi* is there falſe written for *Oſwini*; for *Symeon* of *Durham* ſaith it was *Oſwin*'s body that was taken up by that Biſhop.

From the ſame *Chronicle* we learn alſo when it was that *Elfinus* went into *Normandy*, and upon what occaſion: and bought there at *Bonavalle* the body of St. *Florentine pro centum libris argenti.* Which was not till the year MXIII. when *Suanus* coming with innumerable *Danes* into *England*, and exerciſing unheard of cruelties, King *Ethelred* hardly eſcaped his hands, and ſent away his Wife *per Abbatem Burgi* and another perſon, unto *Richard* Duke of *Normandy*: he himſelf following her preſently after. In the ſame year *Ingulphus* * tells us this Monaſtery was again burnt by the ſame *Suanus*, or *Swanus*: and many Lands were taken away from the Church (as *Hugo* relates) while the Abbot was with the Queen in *Normandy*; the Engliſh paying a vaſt Tribute to the Daniſh Army, which waſted the Kingdom forty years together. But he procured from *Canutus* the confirmation of their priviledges in as ample manner, as they had been confirmed to *Kenulphus* by King *Ethelred.* In theſe words, *Ego Cnut Rex Anglorum, Deo favente & Elfino abbate deprecante; hoc Privilegium cum optimatibus corroboravi.* And in the dayes of *Hardecanutus* got a Judgment againſt *Wolgatus* Abbot of *Pegekyrke*: both for the Seat of his Monaſtery and all the Mannors belonging thereunto, which *Elfinus* claimed (as *Kenulphus* had done) to be part of the poſſeſſions of *Burgh.* How juſt a ſute this was I am not able to ſay; *Ingulph* condemns it moſt heavily, as a monſtrous piece of oppreſſion: and it will not be amiſs if I not only relate the whole ſtory, but give an account of this Mo-

* *P. 56. Oxon. Edit.*

naſtery from its beginning; there being very little ſaid of it in the *Monaſticon Anglicanum.*

St. *Pege*, as *Ingulphus* informs us, was Siſter to St. *Guthlac*, a perſon deſcended of a noble Stock, both by the Father and Mother (as *Matthew* of *Weſtminſter* writes) who being in love with a ſolitary life, ſetled himſelf in the Iſland called *Croyland*, where no body durſt dwell: becauſe they were terrified, as his words are, with phantaſies of Devils there inhabiting. This was in the year DCXCIX as the often named *Chronicon* of *John* Abbot tells us. *Sanctus Guthlacus apud Croylandiam vitam Anchoreticam ducere cœpit.* Anno ætatis ſuæ XXVI. About XV. year after he dyed, as the ſame Writer informs us, *DCCXIIII. obiit feria quarta in hebdom. Paſch.* Upon whoſe death, his Siſter *Pega* ſetled her ſelf in a Cell about four miles Weſtward, diſtant from his Oratory of *Croyland*: which afterward improved into a Monaſtery. The place from her, was called *Pegekyrke*, now *Peykirk*: and had Lands beſtowed upon it by *Edmund Athebing* (which of them doth not appear) who gave for the redemption of his own Soul, and of his Wives, and of *Siwerthus* a little Country gift, as he calls it, of Land in a place called *Pegecyrcan*, to the new Monaſtery, of the Holy Trinity, and our Lady, and all the Saints, *viz.* one Manſa and a half in that Village, and three Perches in *Waltun*, &c *. It is a very remarkable Charter, both for the Preface, and for the Bleſſings and Curſes annexed in the concluſion; which therefore I have repreſented to the Reader intirely in the *Appendix.*

* *Swaphan* fol. CXXXI.

What other benefactions they had to that Monaſtery doth not appear; but they were all ſeiſed, as was ſaid before, by *Beorredus*, in the year 871. after the firſt deſolation made by the *Danes*. And it was again deſtroyed by *Swanus* the *Dane* in the forenamed year 1013. And ſo lay waſte till the time of *Wlgatus*; when, in the year MXLVIII. after a long ſute with the Abbots of *Peterburgh*, he loſt the very ſight of his Monaſtery which was adjudged to belong to *Burch*. Upon which *Ingulph* makes this ſevere reflection, *tantum tunc potuit ſuper juſtitiam pecunia, contra veritatem verſutia*, &c. *So much could money then prevail over juſtice, and craft againſt truth, and ſo powerful was the Earl* Godwin *in the Court of King* Hardecnute. And he ſhows how ſeveral Mannors were recovered by particular perſons from this Abbot *Wlgatus*: ſo that he and eighteen Monks had nothing to live upon, but wandered about, till King *Edward* the Confeſſor took him into his Court; and upon the death of *Brickmerus* made him Abbot of *Croyland.*

The ſame he repeats again when he comes to the Reign of the Conqueror; telling us how in the times of *Suanus*, *Cnutus*, *Harold*, and *Hardecnutus*, many priviledges of Monaſteries were loſt, the limits of their Lands changed, *&c.* according as the money

ney of Rich men prevailed in the minds of the Barbarians who ſought nothing but ruins. Of which the erection of the Monaſtery of St. *Pege* was an evidence in the time of *Hardecnute* when *the money of the Abbot of* Burgh *prevailed againſt the right of the* Pegelandians, *and the power of Earl* Godwin *againſt the ſimplicity of the Poor.* So his words are, *prævalente contra juſtitiam Pegelandenſium Abbatis Burgi pecunia, & ſuper ſimplicitate pauperum Godwini comitis potentia.*

But if we compare what he ſaith, with the *Chron.* of *John* Abbot it will appear that this ſute was commenced long before this, in the time of *Kenulphus*, and continued more or leſs till the time of *Leofricus*, who dyed juſt before the Conqueſt. I will ſet down both their words, and ſo leave it. * *MXLVIII. Wolgatus Abbas de Peykirke amiſit ſedem Abbatiæ ſuæ, cum omnibus Maneriis dicto Monaſterio quondam pertinentibus, per judicium Regis Hardecanuti, contra Kenulphum & Kinſinum Abbates Burgi, ipſum Monaſterium de P. ſuam poſſeſſionem eſſe calumpniantes.* Which *Ingulphus* relates in this manner, *Wlgatus dintiſſimam calumniam paſſus ab Abbatibus Burgi Elfino, Arwino, & Leofrico, Abbatiæ ſuæ ſedem amittens, tandem ſuccubuit, & (proh dolor) totum ſitum Monaſterii ſui judicio Regalis Curiæ perdidit.*

* *Chron. Joh. Abbatis Burgi, MS.*

In the time of *Edw.* 4. 1477. *John Wysbech* Abbot of *Croyland* rebuilt the Chappel of St. *Pege* de *Paylond*, as it was vulgarly called; *quæ per multas ante annos ſolo æquata jacebat*; as I find in the Continuation of the Hiſtory of *Croyland* lately printed *p.* 560. For though the Church of *Peterburgh* had the greateſt intereſt in that place (and ſtill hath the Mannor and Advowſon of *Peykyrke*) yet the Abbot of *Croyland* alſo had ſome Land there by an antient right. Which appears from an agreement made between *John de Says* Abbot of *Burgh* and *Godfrey* Abbot of *Croyland* in the year MCXVI. *in cæmiterio de Peichirche*, in the Church-yard of *Peykyrke*: where there were complaints on both ſides *de Sochemannis*. For the Abbot of *Croylande* had antiently (as the agreement acknowledges) a certain Court in that Village, in which were his Houſes, *de qua nulla ſoca Eccleſiæ Sancti Petri de Burgo reddi debebat.* But all the reſt of the Land in the Village, *de ſoca Sancti Petri de Burgo erat, & conſuetudines ſocæ Abbati & Monachis reddebat.* Now the Monks of *Croylande* complained that ſome did unjuſtly *intra ſepta ſuæ curiæ hoſpitari*, whereas they ought to have in that Court, *octo hoſpitum domos quietas, & ſine ſoca.* And therefore they came at laſt to this concluſion, that it was acknowledged upon Oath, that all the Land was *in ſoca Sancti Petri* (except that antient Court, and the eight houſes therein) the Houſe of the Abbot of *Croyland* himſelf not excepted. So the words are *, *Fuit ergo in prædicto cæmiterio de Peichirche diſraimatum & per Sacramentum*

* *Swaph.* fol. CXVIII.

tum firmatum, omnes eſſe in ſoca Sancti Petri: excepta illa antiqua Curia & octo hoſpitum domibus. Domus quoque Abbatis de Croylande quam Monachi in ſoca Sancti Petri fecerant, ſicut juſtum erat, in ſoca Sancti Petri fuit jurata. The names of the Jurates on both parts are ſet down; and the Witneſſes alſo. The laſt of which on the part of *Croyland* is *Robertus, Nepos Abbatis Ingulphi.* There have been more Records belonging to this matter; but a whole Leaf, concerning it, is torn out of the Book: and other differences between this Church and that, if I have room, ſhall be noted hereafter.

Towards the latter end of the government of *Elfinus*, all our Hiſtorians agree *Elfricus* or *Alfricus* (for his name is diverſly written as the other is) was buried in this Church. He had been bred up here, but came to be firſt Biſhop of *Wincheſter* (as *Tho. Stubbs* tells us *) and afterward Archbiſhop of *York*: who had a Palace at *Suthwell*, where he died *An.* MLI. and commemorated here in this Church of *Burgh* upon the 23. *Jan.* over againſt which I find in the *Kalender* theſe words, *Depoſitio Elfrici Archiepiſcopi.* He was ſucceeded in his See by *Kinſinus*, or *Kinſius*, as ſome call him (*Radulph de Diceto* calls him *Kinſigius*) then Chaplain to King *Edward* the Confeſſor.

* *Actus Pontif. Eborac.*

Four years after which *Elfinus* dyed; as, among many others, *John* Abbot tells us. Whoſe words are theſe *ad An.* MLV. *Elfinus Abbas Burgi obiit, ſucceſſit Ariwinus.* It hapned in *January* alſo; for in the forenamed *Kalender* are theſe words, over againſt the 13. day, *Depoſitio Elfini Abbatis, & Anniverſarium Matthæi Capellani.*

I have nothing further to add; but that *Elfricus* the Archbiſhop gave to this Church together with his body, as *Hugo* writes, two rich *Albes* wrought with Gold, two of their beſt *Copes*, an *Altar* with Reliques, two *Palls*, and two great Silver Candleſticks (which were afterward ſtoln) and his own Staff, with many other things.

ARE WINUS.

Eruinus, as ſome call him, or *Arnewinus*, was choſen by the whole company; being *vir miræ Sanctitatis & ſimplicitatis*, as *Hugo* Characterizes him. Who out of too much ſimplicity changed the Royal Village of *Holneie*, which was in the Demean of St. *Peter*, (as the writings of the Church witneſs) for that of *Stokes*: for no other reaſon, but becauſe it was a nearer way unto his own Farm, to go by *Stokes*. In this private Farm it was, I ſuppoſe, that he choſe to live, rather than in this great dignity; wherein he continued a far leſs time than Mr. *G.* mentions. For if *W.* the Conqueror came into *England* the

the XI*th* year (it ſhould be the IX*th*.) of *Leofricus*, as *Hugo* ſaith, then *Arewynus* could not poſſibly be Abbot here *eight* year. For *Elfinus* dying, as hath been ſhown 1055, there paſſed from thence till the coming in of the Conqueror, which was 1066. no more than *Eleven* year. He reſigned therefore his place after he had been two year Abbot *An.* MLVII. (as it is in the Margin of *Hugo*) and after that lived *eight* year. So the words of *Hugo* run very plainly, *Hic in proſperitate vitæ ſuæ voluntarie dimiſit Abbatiam ſuam; VIII. poſtea feliciter vivens annos.* And ſo I find it in the MS. Chron. of Abbot *John* ad An. 1057. *Arewynus Abbas Burgi demiſit ſe de Abbatia: cui ſucceſſit egregius Pater Leofricus.* He dyed it appears by the *Kalender* on the 30. of *May*; where are theſe words, *Depoſitio Arewyni Abbatis.*

LEOFRICUS,

Called in the *Kalander* of this Church *Leſricus*, and by *Hugo Leuricus*, and by the Annals of *Burton Levericus*, was choſen by the whole ſociety, with the conſent of the King and of *Arewinus*, being *pulcherrimus Monachorum* (as *Hugo* deſcribes him) *flos & decus Abbatum*: deſcended of the noble Stock of the *Angles*, and more Noble for his behaviour, moſt nobly governed and inriched this Church: and as it is written, *ornavit tempora ſua uſque ad conſummationem vitæ.* For he purchaſed much Land, and beſtowed divers Ornaments upon it: particularly the great Crucifix upon the Altar, of marvellous work, of Silver and Gold; Gold and Silver Candleſticks, a great Table before the Altar, all of Gold and Silver and precious Stone, and (beſides other things mentioned in *Hugo*) *Caſulam ex purpura optime de auro & pretioſis gemmis ornatam, & alias multas caſulas, & cappas, & pallia, & alia ornamenta: plus quam ullus ante eum fecit, aut poſt eum facturus eſt.* In ſhort this place, he ſaith, was inriched ſo incredibly in his time, that now it was called not ſimply *Burch*, but *Gildinburch* i. e. *aurea civitas*, the Golden City. At his petition *Edward* the Confeſſor confirmed all the Grants of his Anceſtors to this Church; and made him the more able to inrich it by letting him hold four other Abbeys with it. Which, though mentioned by Mr. *G.* I take notice of again, becauſe he hath omitted the reaſon, why the ſecond of them, *viz. Coventry* was granted to him: which was becauſe it had been founded and indowed by his Uncle of the ſame name. So *Hugo* relates, ſpeaking of the King and Queen, who out of love to him, gave to him and St. *Peter* other Abbeys, *viz. Birtune, & Coventre, quam Comes Leuricus, avunculus ipſius, conſtruxerat, & nimis in auro & argento ditaverat*, &c.

Yet

Yet he did not give all he could to this Church, for in an antient explanation of Lands (as it is called *) I find that he gave a forfeited Eſtate to his Brother *Leowinus*. The words are theſe, *Reteford occidit quendam Tlkytelum, & pro hac forisfactura, terra & ſilva ſua Franewude pervenit in manus Abbatis de Burch: Sed Leofricus præpoſitus Sancti Petri permiſit eam ſuo fratri Leowino.*

* *Swaph.* fol. CXXXIII.

He was Abbot of *Burton* before he was Abbot of *Burgh*; unleſs there was another of that name; for the Annals of that Church ſay *An.* MLI. * *venit Levericus Abbas.* The account indeed they give of this *Levericus* his death is ſo widely different from what *Hugo* ſaith of *Leofricus* his, that it inclines me to think it was another perſon. For they ſay *MLXXXV. obiit Levericus Abbas*; whereas ours dyed, as I have ſaid, almoſt twenty year before.

* *Annalis Monaſt. Burton.*

In his time there were three great Benefactors to this place, *Egelricus*, *Kinſinus*, and *Wulſtanus*.

Of the firſt of which Mr. *G.* hath given ſome account; but to make his Hiſtory more compleat, I muſt let the Reader know how he came to riſe to the dignity he held in the Church. Which *Symeon Dunelmenſis* relates in this manner *; *Eadmundus* being choſen Biſhop of *Durham*, would firſt be made a Monk, before he was conſecrated by *Wulſtan* Archbiſhop of *York*, who was then at *Worceſter*. From whence returning home, he diverted into the Monaſtery of *Burch*: where being mightly pleaſed, he requeſted the Abbot to beſtow a Monk upon him, skilful in Eccleſiaſtical Offices, and in regular diſcipline; to be his conſtant companion, and teach him the way of the Monaſtical life; Accordingly the Abbot appointed this Monk *Elgericus*, or *Algericus* (for he is called by all theſe names) to wait upon him: who, as *Hugo* writes, was *vir Sanctiſſimus* a moſt holy man, and thought fit for the Archbiſhoprick of *York*, to which he ſaith he was conſecrated. But being there rejected (as Mr. *G.* out of him relates) *factus eſt Epiſcopus Dunhelmiæ*, he was made Biſhop of *Durham*; and there received with love of all, both Laicks and Monks. This was in the year 1042, as *John Brompton* informs us: where he continued *twelve* years, ſaith *Hugo*: but it ſhould be *fourteen*: for both the *Chron.* of *Mailros*, and the *Chron.* of *John* Abbot of *Burgh* ſay he reſigned in the year 1056. the words of the laſt named are theſe *MLVI. quinta feria Kal. Auguſti, Monachus factus eſt Dunelmenſis Epiſcopus Egelricus; Epiſcopatu ſponte relicto ad Monaſterium ſuum de Burgo, ubi quondam Monachus erat remeavit. Agelwino fratre ſuo & Monacho ejuſdem Monaſterii in locum ſuum, conſecrato.*

* *L. 3. Hiſt. Eccl. Dunelm. C. 6.*

John Brompton places this reſignation in the year 1057. (the very year *Leofricus* was made Abbot) which agrees with *Symeon Dunelmenſis* (who ſhould beſt know) who ſaith after he had been Biſhop *fifteen* year, he returned to his Monaſtery; whither

whither he had ſent his Gold and Silver, and other Goods of the Church of *Durham* before. The Gold and Silver, he acknowledges, was found as he was digging very deep to lay the foundation of a Church of Stone, in honour of St. *Cutberd*, which before was of Wood: but he ſaith it had been formerly hidden there by the Church of *Durham*, becauſe of the Covetouſneſs and Tyranny of *Sephelmus*. And therefore though he did good Works with this money (which he immediately ſent away to *Burgh*, intending to follow it himſelf) making Highways with Wood and Stone in the fenny Countries; building Churches, and other things; yet in the Reign of the Conqueror he was accuſed for carrying away this Treaſure, which he would not reſtore; and being brought up to *London* and committed to cuſtody, there he died *in captione Regis*, as *Symeon* of *Durham* tells the ſtory *.

* *L.* III. *Hiſtor. Dunel. Eccleſ.* C. 9.

It was in the year 1072. when death delivered him out of Cuſtody: and he was buried in the Chappel of St. *Nicolas* in the Abby of *Weſtminſter*; but conſtantly commemorated here at *Burgh* on the 15*th* of *October* over againſt which day I find in the *Kalander* theſe words *Depoſitio Domini Eylrici Epiſcopi & Memoria Benefactorum.* Which no doubt was this *Egelricus*, or *Elgericus*: for ſo names are wont to be contracted; as the Abbot of *Rieval*, *Adilredus*, or *Ethelredus*, is not only called *Aluredus*, but *Ailredus* alſo and *Eilredus*. But beſides this, *Hugo* * expreſly calls him *Eilricus*; and the rode he made in the Fenns for Travellers, was called *Elrich-rode*.

* Or *Swapham*, as commonly called, *p.* 11.

Whence Biſhop *Godwin* hath it that he was accuſed of Treaſon by the Conqueror I cannot yet find. Perhaps he was thought to be confederate with his Brother *Agelwinus* whom he left his Succeſſor in *Durham*. Who, as the forenamed *Symeon Dunelmenſis* relates, not long after the Conqueſt (*viz. An.* 1070 *) being weary of the troubles of *England*, took Ship at *Weremuth*, with many other great perſons, and went into *Scotland*. But returned the next year, with *Hereward de Wake* and the reſt, to the Iſle of *Eli*. Where they were all in a manner taken (except *Hereward* and a few others) and *Agelwinus* being ſent priſoner to *Abbandon*, there in the Winter ended his days 1071. one year before his Brother.

* *L. de geſtis Regum Angliæ.*

The ſecond of theſe great men, *viz. Kynſinus*, who had been Chaplain to King *Edward* the Confeſſor, as was ſaid before, and ſucceeded *Aluricus* (as *Radulphus de Diceto* calls *Elfricus*) in the Archbiſhoprick of *York* 1051. after he had ſate there nine years, dyed at *Burg*, if we may believe *John* Abbot's Chronicle, in the year MLX. where his words are *Kynſinus Archiepiſcopus apud Burgum obiit, & jacet tumulatus in ſcrinio juxta magnum Altare in parte Boreali.* And there the *Scrinium* ſtill remains (juſt above that of *Elfricus* who lies at his feet) with theſe words on the ſide, *Hic poſita ſunt Oſſa Kynſini Archiepiſcopi Eborac.* 1059, which by the Characters appear to be a late Inſcription, and hath miſtaken the year. For all agree it

was 1060. though none but he mention his dying at *Burgh*, but all ſuppoſe he dyed at *York*. Particularly *Roger Hoveden*, who ſaith he was brought from *York* to this Monaſtery of *Burch* to be buried, *& honorifice tumulatus eſt*. They agree alſo that he dyed on the XI*th* of the *Kalands* of *January*: and accordingly I find in the *Kalander* of the Church: *Decemb.* 20. *Depoſitio Kynſini Archiepiſcopi & Radulphi Comitis.* It is poſſible that *Chronicle* may mean another *Burgh* which was in the North, and belonged afterwards to the Church of *York*. For *Tho. Stubbs* ſaith *Girardus* obtained of King *William* the ſecond *ſix* Churches: Five of which he gave to St. *Peters* Church of *York*, i. e. *de Dyrfeld*, *de Kyllum*, *de Pokelymon*, *de Pykerynga*, *de Burgh*; where perhaps *Kynſinus* dyed.

* *Actus Pontif. Eborac.*

The ſame *Thomas Stubbs* * ſaith, the vulgar opinion of him was, that he was not born, but cut out of his Mothers Womb. He gave to this Church the Village of *Linewelle* as *Hugo* tells us, with the *textum Evangelii* excellently wrought with Gold; and ſo many Ornaments, that they were appriſed at *three hundred pound*: which with his Body were all brought hither: But Queen *Edgit* he adds took them all away. The Character he gives of him is this; that he always lived like a Monk, moſt abſtemiouſly and Holily. So that when his Clergy, and Family had a ſplendid Table, he contented himſelf with coarſe and Barly Bread; and with the viler ſort of meat and drink. And walking on foot from Town to Town, Preaching and giving Alms, he often went bare-foot: and commonly travelled in the nights, that he might avoid vain-glory. Which makes him call him *Sanctus Kinſinus*.

The laſt, *Wulſtanus* was alſo Archbiſhop of of *York*; and Succeſſor to *Adulphus*: holding the Biſhoprick of *Worceſter* together with the See of *York*, as he and St. *Oſwald* before him had done. Who, if we may believe *Hugo*, gave himſelf and all that he had to this place: but going to viſit the places where other Saints lay buried, and coming to *Eli*; there he fell ſick and dyed and was buried; in the year MXXIII. V. Kal. *Junii* 3. *feria* (as *Thomas Stubbs* relates) after he had been Archbiſhop twenty year. He and *Radulphus de Diceto* differ from *Hugo*, in the place of his ſickning and dying; for they make him to have been brought to *Eli* to be buried, according to his own prediction (as the latter of them affirms) upon a time when he came thither for devotion ſake.

The mention of him puts me in mind of another of that name who was bred in this Monaſtery; and therefore ought not to be here omitted. For though he dyed a good while after this time, yet he was advanced to the See of *Worceſter* in the days of *Leofricus*, *viz.* MLXII. So *John* Abbot, *Venerabilis vir Wlſtanus Burgi Monachus, Wigorn. fit Epiſcopus. Roger Hoveden* alſo;

alſo; who ſaith that *literis & Eccleſiaſticis Officiis imbutus in Nobili Monaſterio quod Burch nominatur.* The very ſame hath *Symeon Dunelmenſis* & *John Brompton.* But the largeſt account I find of him is in his Life written in *Three* Books *, by *Bravonius* a Monk of *Worceſter* 1170. who relates at large, all that he did both before and after the Conqueſt.

* MS. in Sir J.C's Library.

He was born at *Jceritune* in *Warwickſhire*; his Father *Athelſtanus*, his Mother *Wlfgena*, who put him to School at *Eveſham*, where he received the firſt Elements of learning; and then ſent him hither to be perfected in it; ſo his words are, *perfectiori mox apud Burch* (which I ſhewed before was famous for learning) *ſcientia teneras informavit medullas.* Here he gave great indications of his future Vertue; when he had ſcarce taken the firſt ſtep out of his Childhood. He had a Maſter called *Eruentus*, who could Write admirably, and Draw any thing in Colours: Who made *Wlſtan*, when he was but a Boy, Write two Books, *Sacramentarium & Pſalterium*; and Flouriſh the Principal Letters in Pictures with Gold. The former of which his Maſter preſented to King *Cnute*, the Pſalter to Queen *Emma*. After this he went from *Burch* to his Parents; who putting themſelves into Religious Houſes at *Worceſter*, he alſo became Monk. And in a ſhort time was made Maſter of the Boyes; then Chanter, and then Sacriſt; and afterward *Præpoſitus, ut tunc Prior, ut nunc dicitur, Monachorum conſtitutus*: and at laſt made Biſhop of *Worceſter*, though againſt his will, upon the preferment of *Alredus* to *York*. Who preſuming upon the ſimplicity of *Wlſtan*, committed great rapine at *Worceſter*, and kept from him a conſiderable part of the Poſſeſſions of that Church; which he could not recover as long as *Alred* lived; but, though *William* the Conqueror ſeiſed them at his Death, yet *Wlſtan* never left till the cauſe had a fair hearing, and his Church had all reſtored to it, which its firſt Founders had left unto it. The ſtory is told at large by *John Bromton* *, who ſayes *Lanfranc* would have depoſed him for inſufficiency: but by a Miracle was moved to reſtore him his Staff and his Ring, which he had reſigned. And indeed he was not ſo ignorant as many imagined, but knew all that was neceſſary for him to be acquainted withal: only was not learned in the Fables of the Poets, and in the perplexities of Syllogiſms; which perhaps he did not vouchſafe to know, as not worthy his notice. So *Henry de Knyghton*, in theſe remarkable words *, *Sed ille magis virtute quam literis fretus, res Eccleſiæ defenſabat: Quanquam non ita hebes in literis fuerit, ut putabatur; quippe qui cætera neceſſaria ſciret, præter fabulas poetarum & tortiles ſyllogiſmos; quæ forſan nec noſſe dignabatur.*

* *Chron. Willielmi primi* p. 976. &c.

* L. 2. *de Eventibus Angliæ* C. 6.

He pulled down the old Church of *Worceſter*, built by St. *Oſwald*, and made the new one we now ſee: Weeping, as *Malmsbury* ſaith, when they began the Work. For which he gave this

this reaſon (when he was told he ought rather to rejoyce at the erection of a more magnificent Structure) Alas! ſaid he, we miſerable ſinners deſtroy the Works of the Saints, that we may get glory to our ſelves. That age of happy men did not underſtand how to build pompous Temples; but under any kind of Roof offered up themſelves to God, and attracted their Subjects by their examples: We, on the contrary, neglecting the Cure of Souls, heap up Stones, and raiſe goodly Piles, *&c.*

He lived till he was almoſt 90 years old; dying in the year MXCV. where *John* Abbot writes; *Sanctus Wlſtanus obiit.*

BRANDO,

While he was only a Monk in this Church, he was not only a Coadjutor to *Leofricus* in all the good things that he did (as *Hugo* his words are) but alſo a great Benefactor to the Monaſtery, out of his own Patrimony, and that of his Brethren. For he and his two Brethren, *Askatillus* and *Syricus*, purchaſed *Walcote de proprio patrimonio*; and gave it to the Church, in perpetual inheritance, together with *Scotere*, *Scotune* and other places mentioned by Mr. *G.* This was in the time of *Edward* the Confeſſor; who confirmed this Grant by his Charter, *rogatus ab Abbate Lefrico, & Monacho ipſius nomine Brand* *. Another writing mentions a third Brother named *Siworthus* in theſe words, *Brand Abbas Burgenſis & Askilus & Sericus & Sivortus fratres, dederunt has terras, Deo & Sancto Petro, & fratribus in Burgh, ſc. Muſcham ex alia parte Trentæ, & Scotere*, &c. Which is related ſomething more diſtinctly in a little Charter *, containing the Names of all the Lands and Poſſeſſions of the Church (which was recorded for the honour of their Benefactors, whoſe names are written in the Book of Life, *&c.*) Among which it is ſaid, *Askill filius Toke dedit Walcote ſuper Humbram, dum adhuc viveret, & poſt obitum illius & fratrum ejus, ſc. Scirici & Siworthi, dedit Brand Abbas frater eorum eidem Eccleſiæ Sancti Petri, Muskam*, &c. And in the Charter of *Edward* the Confeſſor, confirming this benefaction, it is ſaid that *Askil* or *Askitill*, gave this Land, upon occaſion of a journey which he undertook to *Rome*. *Askitillus Romam pergens dedit Sancto Petro & Eccleſiæ ſuæ de Burch, ſeptem carrucatas terræ in Walcote, duabus bovatis minus, & in Alcheburn unam Carrucatam, & totam Eccleſiam, & in Normandy unam Carrucatam, quæ ſunt ſuper fluvium Humbre.* *William* the Conqueror in his confirmation *, *petente Abbate Brand*, ſaith the ſame, concerning the number of Plough-Lands in that place, held by the Monaſtery *ſub Rege Edwardo.* Moſt of which, it ſhould ſeem by a trial, which *John Deeping* Abbot of this Church had about the Lands in thoſe Towns in the 13*th* year of *Hen.* 4. were part of the poſſeſſions of the Abby from its foundation: and being alienated perhaps, were again reſtored

* *Hugo* or *Swap.* pag. 5. f. 2.

* *Ibid.* pag. CXXII.

* *Ibid.* pag. CIX.

reſtored or redeemed by *Brand* and his Brethren before mentioned. For that Abbot then before the Kings Judges at *Weſtminſter* *, declaring how he was deſtrained by the Servants of *Thomas de Lancaſter* the Kings Son, pretending that he held a Mannor of his in *Holderneſs*, and ought to do him homage and ſuit at Court, for ſix *Carrucatæ* of Land *in Walcote juxta Humbr*, and one in *Normanby* (which they ſaid he held of the aforeſaid *Thomas*) alledged againſt all this, that *Wolferus*, King of the *Mercians*, long before the Conqueſt gave and granted by his Charter (which he there produced and laid before them) to God and the bleſſed Apoſtle St. *Peter*, and the ſervants of God in *Medhamſtede*, which is now called by another name *Peterburgh*, *in puram & perpetuam eleemoſynam prædictas ſex Carucatas terræ cum pertinentibus, in Walcote juxta Humbr, & prædictam unam carucatam terræ cum pertin. in Normanby in Lincoln*, &c. Of which Land he and his Predeceſſor were ſeiſed, and held as parcel of the firſt foundation of the Abby from the King, and not from the aforeſaid *Thomas*; of whom he held no Land at all, nor owed him any ſervice, *&c.* And accordingly it was adjudged for the Abbot.

* *Ibid.* pag. CCCLII.

This Eſtate was in danger to be loſt again after the Conqueſt, being got into the hands of *Two Talbois*; but reſtored by him to the Monks, as I ſhall obſerve in my Remarks upon the next Abbot *Turoldus*.

The Character which *Ingulphus* † gives of Abbot *Brand* is, that he was a very Religious perſon, and, as he had heard from his Predeceſſor and many others, very much addicted unto Almsdeeds, wherewith he relieved the poor; and, in ſhort, adorned with all Vertues.

† *Pag.* 70. *Edit. Oxon.*

They that have a mind may in the ſame Author, find the form and manner, after which this Abbot made *Hereward* a Knight; which was a thing forbidden afterward, in the Synod of *London* held under *Anſelm*, as *Eadmerus* informs us, *p.* 68. Where Mr. *Selden* calls this Abbot *Brand Cœnobiarcha Edmundoburgenſis* *; not attending I ſuppoſe, to thoſe words of *Ingulphus*, where he mentions *Abbatem Burgi* the Uncle of *Hereward*, which he conſtrues as if he ſpake of the Abbot of St. *Edmundburgh*.

* *Spicileg. ad Eadmerum* p. 207. *N.* 5.

There is mention of *Brand* as witneſs to a Charter of *William* the Conqueror, in the ſecond year of his Reign (1068.) wherein he ſetled the Collegiat Church of St. *Martins le Grand*, in the City of *London*, indowed by *Ingelricus* and *Girardus* his Brother out of their own Revenues: as may be ſeen in the third Tome of the *Monaſticon Anglicanum* †. But the next year after he dyed; as not only *Hugo*, but *John* Abbot of this Church tells us in his *Chronicon*. Where *An.* MLXIX. having ſpoken of the death of *Aldredus* Archbiſhop of *York*, he adds, *Obiit etiam Brando Abbas Burgi, Patruus dicti Herewardi de Wake, & ex Regis collatione*

† *De Eccleſ. Collegiatis.* p. 26.

latione ſucceſſit Turoldus. Brando dedit pro Fyskyrton XX. marcas auri, & alias XX. pro Quametis, & pro ibidem ..... VIII. marc. auri. Our Writings alſo mention his redeeming *Burleigh*, as well as the forenamed places: which ſhows how ſtudious he was of the proſperity of this place. Where he dyed 2. Kaland. *Decembris*, ſaith *Hugo*, agreeable to the *Kalander* which ſaith 30. *Novemb. Depoſitio Brandonis & Will. de Waterville Abbatum*, &c.

TUROLDUS,

Or *THUROLDUS* (as he is called in a Charter of King *Henry* the Firſt) was no ſooner ſetled in the Monaſtery, but all manner of evils (as *Hugo*'s words are) came to it. For that very year (1069) the *Danes* returned to infeſt *England*, under the conduct of *Suenus* (Abbot *John* ſaith the Sons of *Swane*) their King, with a very great Army. Part of which under *Osbern* came to *Eli*, and was preſently re-inforced by *Hereward de Wake* and his aſſociates, who came and joyned with them. He was a very great man, called by one of our beſt Hiſtorians, *vir Sereniſſimus* *; who at his return out of *Flanders* (where he had been for a while) hearing how much his Family and Kindred had ſuffered by the *Normans*, and finding *Ivo Talbois* the Conqueror's Siſters Son, poſſeſſed of his Eſtate (the Conqueror having given *Ivo* large poſſeſſions in *Holland*) was extreamly inraged thereat: and reſolved by force of Arms to recover his own, though with the havock and ſpoil of other people. I cannot ſay that this place felt the firſt effects of his fury, but here he diſcharged it after a moſt terrible manner, as *Hugo* relates the ſtory. For he it was that invited and incited alſo *Osbern* and his *Danes* to go and plunder this Abby: where he heard the Abbot his Uncle was dead, and the place filled with a *Norman* (whom he accounted an intruder) and he a very ſevere man; who lay then with ſome Souldiers at *Stamford*. They came therefore with great ſpeed; though not ſo haſtily, but the Monks of *Burgh* had ſome notice: ſo that the Sacriſt, called *Twarus*, by the Counſel of the Monks carried away all that he could, *viz.* the *Texts of the Goſpel, with the Cheſibles, Copes, and Albes*, &c. and went with them to the Abbot *Turoldus* at *Stamford*. The very ſame morning came *Hereward* and his company in Boats; againſt whom the Monks maintained the Cloſe ſo ſtoutly (as is obſerved out of him by Mr. *G.*) that he had no way but to ſet fire to the Houſes near the Gate; by which means his Forces entred, and burnt all the Offices of the Monaſtery and the whole Town, except the Church and one Houſe.

* *Walſingham.*

The

The Monks therefore beſought them to be favourable to it; but they, not regarding their cries, entred armed into it, and indeavoured to carry away the great Croſs, but could not. Yet they took the golden Crown from the head of the Crucifix; with the pretious Stones, and the Footſtool under its feet, made of pure Gold and Gemms: together with *duo aurea feretra* (two golden or gilded *Bears* whereon they carried the Saints Reliques and other ſuch like things in Proceſſion) and *nine* Silver ones, and twelve Croſſes, ſome of Gold, ſome of Silver. And beſides all this, went up into the *Tower* and took away the great Table, which the Monks had hidden there; which was all of Gold and Silver and pretious Stone, and wont to be before the Altar: with abundance of Books and other pretious things, which were invaluable; there being not the like in all *England*. And they pretended to do all this, out of faithfulneſs to the Church; for the *Danes*, they told them, would preſerve theſe things for the uſe of the Church, better than the *Franks* would do. Nay, *Hereward* himſelf was *Homo Monachorum* a lover of Monks, and therefore ſome believed what they ſaid; and he alſo afterwards ſwore, that he did all this with a good intention; becauſe he thought *William* the Conqueror would get it all. Away they went therefore with their Booty, and made all the haſt they could to their Ships; fearing the *Normans* might fall upon them: and coming to *Eli*, they committed all their ſpoil into the hands of the *Danes* themſelves.

What became of it, Mr. *Gunton* hath largely enough related out of *Hugo*. Which doth ſo little agree with what I find in the life of *Hereward de Wake*, that we muſt ſuppoſe all this to have been done (if he was not miſtaken in his ſtory) in the year 1070. and that he came again and ſpoiled this Church after the Goods, which remained were reſtored; as I ſhall ſhow preſently, when I have finiſhed the foregoing Hiſtory. Which ſaith that *Turoldus* came to the Abby the very ſame day the *Danes* went away, with an hundred and ſixty *Normans* well armed; hoping to meet with the Enemy, before they carried off their prey: but found no body there, and the place laid deſolate; all being burnt both within and without, except the Church. Inſomuch that the City, not long ago, called *aurea*, was now made *pauperrima*. But the Abbot being come, the Monks, who had been ſcattered, returned; and performed divine Offices, which had been diſcontinued *ſeven* dayes. He ſtrengthened himſelf alſo by Stipendiary Souldiers, upon whom he ſetled *threeſcore and two* Hides of Land; that they might defend him from *Hereward*. So *John* Abbot *ad An.* 1069. *Turoldus vero lxii hidas terræ de terris Eccleſiæ Burgi, dedit Stipendiariis militibus qui eum contra Herewardum le Wake tuerentur*. He built a Caſtle alſo hard by the Monaſtery (as I ſhall note anon out

out of the ſame *Chronicle*) and had the pleaſure to ſee *Hereward* the next year, 1071. hardly eſcaping out of the Iſle of *Eli*, where moſt of his accomplices, as I have ſaid were taken: And yet notwithſtanding that great man rallied again, and came into theſe parts with Forces, againſt which a great Army was raiſed out of *Northamptonſhire, Cambridgſhire, Lincolnſhire, Holland, Leiceſterſhire, Huntendone* and *Warwickſhire*: while *Hereward* lay with a few Souldiers, in compariſon, skulking in the Woods nigh unto *Burch*.

This I learn out of a Treatiſe at the end of *Swapham*, intituled *de geſtis Heruuardi inclyti militis*, gathered out of ſuch fragments as could be found of a Book written in the Engliſh tongue, by *Alefricus Diaconus*, who was *Hereward*'s Prieſt at *Brun*. Who ſays this great Army gathered out of thoſe ſeveral Counties, was lead by *Turoldus* Abbot of *Burch*, and *Two Talbois*; who incompaſſed *Hereward* and his men ſo ſtrictly, that they greatly diſtreſſed them. But he, nothing terrified, placed all his *Sagittarii* and *baliſtarii* among the Trees, which they had there for their ſecurity: and from thence iſſued out, as he ſaw his opportunities, and having made great ſlaughters, retreated under their ſhelter again. This he continued to do, after ſeveral manners, all the day long, till he had tyred the oppoſite Army, and made them raiſe their Siege. And then *Hereward*, with all his men, ruſhing out upon their Rere all at once, put them into ſuch a confuſion, that he took many of them Priſoners; and among the reſt Abbot *Turoldus*. Whom he kept in Cuſtody till he redeemed himſelf, and other conſiderable perſons with the ſumm of *three thouſand* Marks of Silver. So that writer ſaith * with whom *John* Abbot agrees; but mentions a far greater ſumm. *Nihilominus tandem cum multis aliis magnatibus* (ſpeaking of *Turoldus*) *ab Herewardo captus quouſque pro ſua redemptione XXX. marcas argenti ſolveret, cum aliis ſuis conductitiis in cuſtodia detentus eſt.*

* Fol. CCCXXXVI.

But after this ranſome of himſelf and his Nephew and others, whom he received from the hand of a Coſin of *Herewardus*, called *Siwardus Albus*, who had honourably entertained him out of reverence to the Abbot; he forgot both his Covenant, and the benefits he had received; renewing the War againſt *Hereward*. For the carrying on of which, he gave away more Goods of his Church, and many Poſſeſſions to Souldiers: *ut haberet ſemper militare auxilium ad expugnandum Herewardum*. Which coming to the Ears of *Hereward*, who ſaw he was like to ſuffer for his kindneſs, he made no delay; but the ſame night marched with all the force he could make to *Burch*; and burning the whole Town (which it ſeems by this ſtory, began to be built again) carried away all the Treaſure of the Church; and purſued the Abbot himſelf, *licet latitando cum ſuis evaſerit*.

But

But the next night (if we may believe this Writer) *Hereward* thought he ſaw in his dream an old man, of ineſtimable beauty, and in brighter habit than he had ever beheld or imagined, with a terrible countenance, threatning him (with a great Key he held in his hand, and with a dreadful voice) that he ſhould immediately reſtore all he had taken out of the Church, if he loved his life. Whereupon he roſe up the very ſame hour, and carrying back all that he had pillaged, immediately departed from *Burgh*. But loſt his way in the night, and wandred up and down in the Woods, not knowing whither he went; till a vaſt Wolf appeared, who marched before them like a houſhold Dog, and led them into their right way: As they ſaw by lighted Candles which appeared upon every mans Shield; which none of them could pull off or blow out. But when morning appeared, both Wolf and Candles vaniſhed, and they came whither they deſired beyond *Stamford*.

He relates many other wonderful atchievements of this famous Warrior (who was accounted the *Hector* of his time) and at laſt ſhows how he was reconciled to the King, and ſerved him faithfully: having all his Fathers Lands and Poſſeſſions reſtored to him; and living comfortably and peace ably with his Countrymen and Friends, dyedin peace, after he had lived many Years. Other Writers ſay, he having taken *Ivo Talbois* in Battle, would not deliver him, until the King (to have his Nephew preſerved) promiſed by Oath unto *Hereward* Reconciliation, Pardon, his former dignity, with full reſtitution of all that had been his. Which was done in the year 1076. Until which time from the death of *Brando*, not only this Monaſtery but others alſo ſuffered very much. For in the year 1070. many Abbots as well as Biſhops by the Kings procurement, were depoſed or ejected, upon ſlight ſurmiſes, that the *Engliſh* might be deprived of all dignities. So *John* Abbot; who after he had related how *Stigandus* was depoſed, to make way for *Lanfranc*, adds, *Plures eo anno tam Epiſcopi quam Abbates vel nullis vel levibus ſuſpitionibus deponuntur, aut ejiciuntr; procurante Rege, ut Angli nullis dignitatibus potirentur.*

In the year 1072 the Monks of *Eli* were Outlawed, having afforded ſuccour to ſome Great men who were in Rebellion againſt the King. I ſuppoſe to thoſe, who in the year before were in that Iſle, and in that Church in open rebellion, with *Hereward*. So Abbot *John* MLXXI. *Hereward le Wake Eccleſia intra paludes Helienſi, cum multis aliis Anglis exlegatis reſiſtit.* And then it follows, *An.* MLXXII. *Monachi Helienſes, quibuſdam Angliæ Magnatibus contra Regem rebellantibus ſuccurſum præbentes, exlegati ſunt. Et multi Monachi Anglici per totam Angliam malè tractati & plurimum vexati. Multa Monaſteria tam de propriis pecuniis quam de aliorum apud ipſos depoſitis ad quadrantem ultimum ſpoliata.* Walſingham * writes much to the ſame purpoſe; telling us the Conqueror made all the Abbeys in *England* to be ſearched, and cauſed all the money, which the Richer people had there depoſited, to be brought into his Coffers; only he places this in the year 1070.

* *Hypodigm. Neuſtriæ* p. 418.

In the year MLXXV. *Comes Northampt. Sanctus Walterus apud Wynton decollatus*, as the ſame Abbot *John* writes. Which was done he ſaith, notwithſtanding that *Lanfranc* pronounced him innocent, and that if he was put to death he would be a Martyr. And accordingly he was honoured by *Wlfketulus* Abbot of *Croyland*: who gave him an honourable Burial, and thereupon was violently depoſed. As indeed all the Biſhops and Abbots were, if they were *Angligenæ*, (as he again repeats it) *introductis in eorum ſedes Normannis*

Which I the rather mention, becauſe this *Wlfketulus* had been bred up in this Church of *Burgh*; as we learn from what follows. For that *Chronicle* ſaith, that *Ingulphus* ſucceeding *Wlfketulus* (for though he was an *Engliſhman* born, he had lived long among the *Normans*) interceeded with the King for his predeceſſor, that he might come from *Glaſtonbury*, where he was ſhut up in the Cloyſter, *ad Eccleſiam ſuam de Burgo*. Which was granted, *ubi poſt paucos dies morbo correpto in Domino requievit*. *Ingulphus** himſelf, ſaith he was taken with a Palſy; and that having been kept *ten* Year at *Glaſtonbury*, he dyed 1085, after he had been (not a few days) but *four* Months at *Burgh*. While he was here, *Ingulphus* had frequent converſation with him; for he procured leave that *Wlfketulus* might come from *Burgh* to *Croyland* as often as he thought good to call him. Who informed *Ingulphus* of the Eſtate of the Church of *Croyland*; and brought back to it many rich things: but ſome, he ſaith, ſtill remained at *Burgh*. He was the more acceptable; becauſe there were Lands concealed from that Monaſtery; in the diſcovery of which he thought *Wlfketulus* might aſſiſt him. For one *Alsford* Bailiff of the Church of *Croyland* had been notoriouſly guilty of it; and was called to an account for it by *Ingulphus* preſently after he entred upon his Government. But as he was in the way to appear before the King's Juſtices at *Stamford*, he broke his neck by a fall off from his Horſe: and was carried to be buried at *Burgh*; according to the order he had taken about it in his life time. They that delight to read wonderful things, may look into *Ingulphus** and find a ſtory he tells of a miraculous cloud about the Sun, as they were carrying his body thither.

* P. 78,79. *Oxon. Edit.*

* Pag. 77.

But it is time to return to *Turoldus*: who, as *Hugo* writes, was a miſchief to this Church *eight and twenty* years. Which is not to be underſtood ſo rigorouſly, as if he did no good; for *firſt* as he gave away much Land, ſo he got ſome back again: particularly the Mannors that had been granted to *Ivo Talbois*; which he was perſwaded to reſtore to the Monks in his life time, ſo that after his deceaſe they ſhould return *ad dominium Sancti Petri*. This I find in a Charter of *William Ruſus*, which runs thus, *Gulielmus Rex Anglorum Roberto Lincolnienſi Epiſcopo* (by this it appears this was *William* the ſecond, for he made *Robert* Biſhop of *Linc.* in the 6*th* year of his Reign 1092) *& Oſwino vicecomite & omnibus Baronibus ſuis & fidelibus ſalutem. Sciatis me conceſſiſſe Sancto Petro de Burgo, & Thuroldo Abbati & Monachis ejuſdem Eccleſia ad victum eorum, terras illas quas Ivo Talbois de predicto Abbate tenuit, & ipſe idem* Yvo *eiſdem Monachis in vita ſua reddidit: ita ſc. ut poſt deceſſum ejus, ad dominium Sancti Petri redirent. Teſtante Cyrographo ab eodem* Yvone *& Thuroldo Abbate conſcripto. Hæc autem ſunt terrarum nomina, ſcil. Scotere & Walcote, cum omnibus appendiciis*, &c.

And *ſecondly*, all theſe Soldiers who had *feods* given them out of the Eſtate of the Church for its defence, were bound by the original grant to ſerve the King alſo, when there was occaſion, in his Wars. This I underſtand out of a deſcription of all the *feoda militum*, ſtill remaining in the Book called *Swapham**: where this account is given, why they were granted. *Quia omnes milites predicti pro defenſione domus facienda, in exercitu Domini Regis, & alibi cum neceſſe eſſet, de dominico Abbatis & conventus feodati fuerant.* There alſo it appears how they ſewed in King *John*'s time, and before that in *Henry* the ſeconds, nay from the time of their firſt Infeoffement. So the words are, *Et ante tempus ejuſdem* (*Henrici*) *poſtquam feodati fuerunt, & à tempore dicti regis, uſque ad præſens; & hac ratione, quia*, &c.

* Fol. CCLXX.

And

And *Thirdly*, He and his Souldiers, not only built Towns in thoſe waſt places which *Adulphus* had cleared from Wood, and let the Lands out to Farm at a certain Rent, *&c.* (ſome of which Towns were called by their names, and remain to this day, as *Gunthorp*, *Melton*, *Walton*, *Barnak*, &c.) but alſo Churches and Chappels, the profits of which the Monaſtery received intirely for many years, till the time of *Ernulphus*. So the words are * *eodem vero tempore conſtruebatur tam Eccleſia quam capella per praditos Abbatem* (ſc. Thuroldum) *& milites, quarum proventus Monaſterium Burgi totaliter recepit, per multos annos; uſque ad tempus bonæ memoriæ Domini Roberti Lincoln. Epiſcopi & Abbatis Ernulphi Burgenſis Eccleſiæ Anno, viz. Domini MCXII.*

* *Ibid.* fol. CCXCV.

The names of thoſe *Milites* who were firſt infeoffated, and did theſe good things are there ſet down fol. CCXCVI. There were but *nineteen* of them; the firſt of them called *Azelinus de Watyrvil.* I ſhall not trouble the Reader with the reſt: but end this account of *Turoldus*, who dyed ſaith *John* Abbot MXCVIII. *Obiit Turoldus Abbas Burgi, qui milites feodavit de terris Eccleſiæ, & Caſtellum juxta Abbatiam conſtruxit, & alia multa mala fecerat. Hic erat alienigena.* The Hill whereon this Caſtle ſtood (called now *Touthill*) is on the Northſide of the Minſter. Notwithſtanding all which, he had an honourable memory perſerved in this Church upon the XIIth of *April*, upon which was, *Depoſitio Thoroldi* (ſo he is called) and *Guidonis Abbatum, & Anniverſarium Roberti de Hale, & Agnetis Matris ejus.* Who *Guido* was I have not yet found.

GODRICUS.

He is called by *Roger Hoveden*, *Bodricus de Burch*: who was not *depoſed* in that Council mentioned by Mr. *G.* but only *removed*; for he was barely elected to the place, but not bleſſed, or conſecrated. So *Eadmerus* informs us, who tells this ſtory more exactly than any following Writers; except *William* of *Malmsbury*, who to a little agrees with him; and ſays that in the year MCII. in the 4*th* year of Pope *Paſchal* and the third of King *Henry*, there was a Council held by *Anſelm* with all the Biſhops of *England* in the Church of St. *Paul.* Where in the firſt place, *ſimonica hæreſis ſurreptio dampnata eſt. In qua culpa inventi depoſiti, ſc. Guido de Perſcora* (called by others *Wido*) *& Wimundus de Taveſtock, & Aldwinus de Rameſei. Et alii nondum ſacrati remoti ab Abatiis ſuis, ſc. Godricus de Burgo, Hanno de Cernel, Egelricus de Mideltune. Abſque vero Simonia remoti ſunt ab Abatiis, pro ſua quiſque cauſa, Ricardus de Heli, & Robertus de Sancto Edmundo, & ille qui erat apud Micelneie.* Many other of our Writers tell this ſtory (though not ſo diſtinctly) particularly *Florentius Wigornenſis*; and *Gervaſius* Monk of *Canterbury* (in the life of *Anſelm*) who calls *Goderick Electum de Burgo*, agreeable to what *Eadmerus* ſaith. And yet, notwithſtanding this depoſition, they tell us that *Anſelm*, going to *Rome* the next year (1103) had two of theſe Abbots in his company; *viz.* *Richard* of *Ely*, and *Aldwinus* of *Ramſey*; as both *Florentius* and *Symeon* of *Durham* report: which would make one think, he did not take them, upon further inquiry, to be ſo guilty as was pretended. And as for our *Godrick* it is very ſtrange he ſhould be touched with this crime, who was choſen Abbot againſt his Will, if we may give credit to *Hugo*: and had been before Elect to an Archbiſhoprick in *Little Britain*, but refuſed the dignity. And therefore this is all he ſaith, of his being thruſt out of this place, that when *Richard* of *Ely* and *Aldwinus* of *Ramſey*

and others were depoſed in Council for purchaſing their Abbies, he alſo was depoſed with them. Neither doth Abbot *John* mention his crime, but only ſaith *ad An.* MCII. *Anſelmus Archiepiſcopus Concilio convocato apud Lond. Rege conſentiente plures depoſuit Abbates, vel propter Simoniam, vel propter aliam vitæ infamiam. Depoſiti ſunt ergo Burgenſis, Perſorenſis, Helienſis, de Sancto Edmundo, Rameſienſis, Cervel. Middleton. Taveſtock. Micheln.* And ſo *Symeon* of *Durham*, *plures Abbates Francigeni & Angli ſunt depoſiti & honoribus privati, quos injuſte acquiſierunt, aut in eis inhoneſte vixerunt*, &c.

What became of him afterward I do not find. He hath no memorial in the *Kalander* of this Church; as all the reſt ſince the Reſtauration of it, but *Kenulphus* and another have, till the time of *Henry Mercer*. *John* Abbot adds, at the end of the year 1098. that the Church wanted an Abbot five years, *Vacavit Eccleſia quinque annis*: That is, from the death of *Turoldus*, to the coming in of *Matthias*, which was in the year 1103. So he makes *Godricus* to have been but a Cypher; by whom the place was not filled at all. This vacancy began in the time which *Eadmerus* ſpeaks of (*p.* 26.) when *W. Rufus* kept many Abbies in his hands: and making no Abbots, the Monks went whither they liſt.

The robbery Mr. *G.* mentions, was committed in *Whitſunweek*, by climbing up to a window over the Altar of St. *Philip* and *Jacob*, where thoſe Vagabonds broke in. While they were taking the things away, one of them ſtood with a drawn Sword, over the head of the Sacriſt *Turicus*, who was faſt aſleep: that if he waked, he might inſtantly diſpatch him.

MATTHIAS.

John Abbot of *Burgh*, comprehends the moſt that can be ſaid of this Abbot in theſe words * MCIII. *Matthias Abbas factus eſt poſt Godricum Abbatem, qui uno anno præfuit Eccleſiæ Burgenſi. Et eodem die quo receptus eſt, anno revoluto ex hac vita deceſſit. Hic conceſſit fratri ſuo Galfrido Manerium de Pyetiſlee ad firmam.* Only we underſtand from *Hugo*, that he dyed at *Glouceſter*, and was there buried: and that the day of his reception and death, was XII. Kal. *Novemb.* (the *Kalander* ſaith 22. *Octob. Depoſitio Domini Matthiæ Abbatis*, &c.) and that he granted this Mannor of *Pichlee* unto his Brother, to Farm, but for one year: but after the Abbot's death, he kept the Village by force. And yet he ſwore, when he was accuſed before the King, for himſelf and for his Heirs, upon the high Altar and the Reliques of St. *Peter* (promiſing he would compel his Wife and Children to make the ſame Oath) that he would reſtore the ſaid Mannor with all belonging to it, unto the Church (without putting them to the trouble of a ſute) and for the time he had held it, pay four pound a year Rent.

* *Chron. M. S.*

This Oath he made to *Ermulphus*. But in the time of the next Abbot *John de Says* An. 1117. *Godfrey* came to him in his Chamber, and by importunity procured a grant of it for his life; at the yearly Rent of four pound: provided that when he dyed, it ſhould without ſute at Law, return to the Monaſtery. Unto which he ſwore upon the Goſpel, before many Witneſſes; whoſe names, *Hugo* ſaith, were written *ſuper textum Evangelii*, and therefore he did not mention them. Three years after this agreement (*viz. An.* 1120.) he was drowned, as he was croſſing the Sea with the Kings Son; and the ſame Abbot ſeiſed on the Mannor,

Mannor, according to the forenamed agreement. But fearing ſome ſute, he gave the King *Sixty Marks* of Silver, to confirm the poſſeſſion of this Mannor to the Monaſtery for ever, *per ſuum Breve*. The *Chron.* of the other Abbot *John* ſaith he gave but XL. *Mark*: *ipſe dedit XL. Marcas* (perhaps it ſhould be LX.) *pro Pichlee*. Which he held as long as he lived; but after his death all this little profited.

This Story is told more largely in other records; which ſay that *forty* ſhillings of that 4 *l.* Rent, reſerved upon *Pitheſle* (as it is there called) was for the uſe of the Monaſtery, and the other half for the uſe of the Abbot. They ſay alſo his Wife and Children ſwore, as well as he, upon the Text of the Goſpel, that the above named condition ſhould be performed. And the Witneſſes to theſe Covenants are named, *Herveus* Biſhop of *Ely*, *Reginaldus* Abbot of *Ramſey*, *Robert* Abbot of *Thorney*, *Hugo Vicecomes*; and of the Abbots Tenants, *Willelmus de Luſoriis*, *Azelinus de Gunethorp*, *Rogerus de Torpel*, *Richardus de Sancto Medardo* and many others.

Hugo tells us in another place * that this *Matthias*, would not believe, what was commonly ſaid by the Monks, that the Arm of St. *Oſwald* was intire, without corruption. And therefore the *Sacriſt* was commanded, for his ſatisfaction, to open the *Capſula* wherein it was kept, and ſhow it to him. The Sacriſts name was *Elricus Cnorti*, who not being expert in handling ſuch things, incautiouſly took hold of the *Scapula* of one of the *Holy Innocents* (which with ſome other Reliques were kept in the ſame Cheſt with St. *Oſwald*'s Arm) and it breaking between his fingers, blood iſſued out and fell upon the Cloth wherein it was wrapped. Which he relates as a great miracle, as indeed it was if it were true: but we have reaſon to think there was ſome trick in the buſineſs, whereby they impoſed upon *Hugo*'s credulity, who ſaith he ſaw this, *Quod & oculis noſtris vidimus.*

* Fol. XII.

ERNULPHUS,

Or *Arnulphus*, after four years vacancy, was promoted to the Abbey 1107. and moſt willingly received, becauſe he was known to be a good and wiſe man, and a Father to Monks. In his days ſaith, *Hugo*, all went well, and there was joy and peace; becauſe the King and the Nobles loved him, and always called him *Father*. He was by his Country a *Frenchman*, bred a Monk in the Monaſtery of St. *Lucian*, at *Belvacum*: where ſeeing ſome things, very full of inſolence, which he could neither amend nor indure, he reſolved to leave the place. But ſent firſt to *Lanfranc* for his advice, (with whom he had ſtudied a long time at *Becc*) who knowing the induſtry of the man, perſwaded him to come over hither: becauſe, where he was, he could not ſave his Soul. He came therefore, and all *Lanfranc*'s time remained a Monk at *Canterbury*: but was preferred by *Anſelm* to be *Prior* of the Convent there; and preſently after to be Abbot of this Church: and then by *Radulphus* to be Biſhop of *Rocheſter*. All which I have tranſcribed out of *William* of *Malmsbury* *, who gives the moſt diſtinct account of him; and ſays it is not eaſie to tell, *quanta probitatis & prudentiæ in omnibus Officiis fuerit*. In *Kent*, the fore part of the Church, which *Lanfranc* built, being fallen down, he raiſed ſo ſplendidly, that nothing like it could be ſeen in *England*; both for the light of the glaſs Windows, and the brightneſs of the marble pavement, and the variety of Pictures in the Roof of the Church. At

* *L. 1. de geſtis Pontif. Angl. C. ult.*

Burgh

Burgh Monachorum numerus auctus, Religio bonis moribus corfota, alium veterum ruderibus deturbatis nova fundamenta jacta; culmina erecta; eaque omnia, cum vorax ignis absumpsisset, meditatus reficere, honos Pontificalis impactus.

Mr. *G.* hath given an account of his buildings, (out of *Hugo*) which sufficiently explains what *Malmsbury* writes: and there is one more which he hath omitted, for he began the *Refectory*, and did many other good things, (saith *Hugo*) in that seven years wherein he governed. The *Chronicon* of *John* Abbot mentions one; *XX l. dedit Conventui ad Capas & alia ornamenta emenda.* But this was not strictly his gift, if we may believe *Hugo*, who tells this Story. That one *Robertus de Castre* came in *Ernulphus* his time, and (being weak) gave to St *Peter*, the Abbot and Monks, *Fifty* pound of Silver, and turned Monk with his Son, a very towardly youth. Out of which money the Abbot appointed twenty pound, to be imployed to buy Palls and Copes, by the hands of the Sacrists *Wiltricus* and *Remaldus*. Two very able men, who for *thirty* year together served the Monastery faithfully, and did abundance of good. *Wiltricus* was the Elder, and growing infirm resigned the place: but *Remaldus* (whom they called *Spiritualis*, because he was a little man) continued in it till his death, for they would not suffer him to leave it. He was thought to have the Spirit of Prophecy; being able to tell before hand when any of the Monks would dye, and having had other things to come, shown him by Visions, which they took to be from God. Particularly, one night he thought he was in the Porch of St. *Andrew* (*adhuc stante vetere Monasterio*) and that two honourable persons appeared to him, and sat down there; clothed in *Albes*, and *Chesibles*, and having on Episcopal *Palls*, and *Miters* upon their Heads. Who called to him, and named themselves *Kynsius* and *Elfuricus* (who as I noted before lye buried together) bidding him call thither several of the Seniors of the Church; *Adelwoldus* the Prior by name, and then divers other, all honourable persons: (whom *Hugo* saith he himself had seen) who being come before them, they bad *Remaldus* go out, for he could not yet come to them. And all those who were thus called, dyed, one after another, in the same order wherein he had seen them come to them.

Other Stories he tells of like nature, and then returns to *Ernulfus*, wishing he had not been so much beloved: for by this means they lost him, and he was preferred to the Bishoprick of *Rochester*, in the year 1115. Abbot *John* in his MS. *Chron.* saith 1114. and they agree well enough; he being chosen one year and Consecrated the following. So I learn out of *Symeon Dunelmensis* *; who saith, *ad An.* 1114. that on the day of the Assumption of St. *Mary*, *Arnulphus Abbas de Burh, ad Hrofensem Ecclesiam eligitur Episcopus* (where, by the way, it may be observed, that this way of writing *Roffensem*, caused the mistake in the printed History of *Hoveden*, which saith he was chosen in *Herefordensem Episcopum*). And then *An.* 1115. the same *Symeon* saith, the Archbishop of *Canterbury* ordained this *Arnulphus* Abbot *de Burh, ad Hrofensem Ecclesiam die Sancti Stephani Martyris*, in Christs Church at *Canterbury*. *Eadmerus* speaks of the same Consecration, and calls him *Abbatem Burchorum* *, and *Abbatem de Burcho*. And by comparing this with what was now said by *Symeon*, we may observe that *Burh*, and *Burch*, and *Burg*, are used indifferently when Writers speak of this place.

* *De gestis Regum Angliæ.*

* P. 110, 111.

In this year wherein he left this place, 1114. it was that he got a Charter from King *Henry*, I. for the holding a great many Lands therein specified; and in the same right, and with the same Customs and Liberties,

ties, wherein they were held, *die ipſo quo Thuraldus Abbas vivus fuit, & mortuus habuerit :* from whoſe time little had been done by any Abbot till now. This was ſeconded with many other Grants full of great Priviledges : and at laſt in a diſtinct Charter he gives to the Abbot, *Manerium ſuum de Pichelee, quod Galfridus Ridellus de eo tenuit, cum tota inſtauratione quæ in manerio erat, die quo fuit vivus & mortuus.*

This was confirmed by King *Stephen* (that I may put all belonging to this matter together) in following times; that they ſhould have their Mannor *de Pichelle, quod Henricus Rex eis reddidit & conceſſit, & charta ſua confirmavit, quod oculis meis vidi,* &c. And afterwards *Hen.* 2. confirmed the ſame in theſe words, *Sciatis me conceſſiſſe Eccleſiæ & Abbati de Burgo Manerium ſuum Pibtiſlea, quod Galfridus Riddel de eo tenuit, ſicut Charta Henrici Regis avi noſtri teſtatur,* &c.

Two years before this, there was an alteration made in the Churches and Chappells built by the *Milites* in the time of *Turoldus.* For now, in the year 1112. ſome of them (whoſe profits had hitherto been received intirely by the Monaſtery) were aſſigned to the uſe of thoſe that miniſtred in thoſe Churches, and ſerved in the Chappels. Who were there appointed to adminiſter the Eccleſiaſtical Sacraments to the people; it being too far for them to come to *Burg*, and the ways alſo dangerous. But there were referred to the Church of *Burg*, two parts of the predial Tythes of thoſe *Milites*; and ſaved to the ſame Church the Sepulture of the aforeſaid *Milites*, their Wives and their Children, and a certain portion of their Goods thereupon: ſaving alſo to the Church of *Burg*, from ſome of the Churches ſo indowed, certain Penſions which had been paid to it from the Foundation.

Then followed the Convention made before *Robert* Biſhop of *Lincoln* between *Ernulphus* and the Monks, and the *Milites* of the ſame Church, that every Knight ſhould give two parts of his Tythes to the *Sacriſtry* of *Burgh*: and when he dyed, *tertia pars ſubſtantiæ ſuæ ad ſepulturam, cum militaribus indumentis, tam in equis quam in armis*; which were to be brought to his Funeral with him. And then a Solemn Proceſſion was to be made by the whole Convent before him; and a plenary Office celebrated, for him by all; and he was to partake, both himſelf, and his Wife, and their Children, of the benefits of the place for ever: *viz. in Eleemoſynis, in celebratione Miſſarum, in jejuniis, in vigiliis, in Pſalmodiis, & in cæteris bonis quæ, Deo annuente, uſquequaque in Eccleſia Sancti Petri fiant.* In like manner their Wives and their Children, it was agreed, ſhould be brought, with their ſubſtance belonging to them, to the ſame Church in the end of their life: And the Divine vengeance they deſired might light upon them, who made void this agreement.

In the ſame year the dedication of the Church of *Turleby* mentioned by Mr. *Gunton*, was made by the ſame Biſhop: In whoſe preſence and in the preſence of the whole Pariſh, *Bencelina*, Mother of *Ralph de la Mare*, granted to that Church, for the health of her own Soul and of her Parents, *dimidiam bovatam terræ, & unam acram prati*, &c.

He lived after he went to *Rocheſter* ſome days above *Nine* years, and dyed leaving many Monuments of his vertue, in the 84. year of his age. So *Malmsbury* writes, *Vixit in Epiſcopatu aliquot dies ſuper Novennium, deceſſitque quatuor & octoginta annos natus; multa probitatis ſuæ monumenta relinquens.* Which doth not diſagree with Abbot *John* (if we remember he was elected the year before he was enſtalled) who ſays he was Biſhop *Ten* years, and dyed *An.* 1124. So *John Bromton* alſo

JOHN

JOHN of SALISBURY.

This Abbot (whom our Writers call *John de Sais*, or *Says*) was no ſooner appointed by the King to ſucceed *Ernulphus*, but he was immediately diſpatched to *Rome* by the Archbiſhop of *Canterbury* (*Radulphus*) to fetch his Pall from Pope *Paſchal*. So *Hugo* (or *Sawpham*, as it's commonly thought) expreſly tells us; and names two perſons who were ſent with him, *Guarnerius*, and *Johannes Archidiaconus*, Nephew to the Archbiſhop: which makes it the more ſtrange that Mr. *G.* ſhould overlook this paſſage, ſo as not to find to what end he was ſent. *Eadmerus* alſo relates the ſame, from whom we learn alſo why he was called *John de Says*: for he calls him *Johannes Monachus Sagii*, who being elected and Conſecrated *Abbas Burchorum*, was ſent to *Rome* with *Warnerius* a Monk of *Canterbury*, and *Johannes Clericus* Nephew to the Archbiſhop, upon the buſineſs before named. Which they effected in little more than a years time; for *Radulphus* was Conſecrated (as *Radulph. de Diceto* informs us) on the 6. of the Kal. of *May*, and received the Pall on the 5. Kal. of *July*. Agreeable unto which, *Hugo* ſaith, the Abbot returned to the Monaſtery the next year after he went to *Rome*, upon the Feaſt of St. *Peter*. One reaſon I believe why he was choſe to be ſent upon this errand, was, that he had been an old acquaintance of the Archbiſhops, bred in the ſame Monaſtery; where *Radulphus* had been Abbot, as *John* had been Monk. For ſo I find him called by *Gervaſius* *, *Radulphus Abbas Sagienſis*: and by *Symeon* of *Durham* alſo *ad An.* 1104. Where he ſpeaks of the body of St. *Cuthert* being found incorrupt (after he had been buried above 400. years) *a Radulfo Sagienſi Abbate, poſtmodum Hrofenſi Epiſcopo, & deinde Cantuarienſi Archiepiſcopo* †. From this place, I doubt not that is from *Say* or *Says* in *Normandy* he had the name of *Says* or *Sais*: and is by miſtake called *John* of *Salisbury*, which they fancied was contracted into *Sais*. This muſt be corrected therefore in Mr. *G.* for *Sagienſn* is not *Salisbury*, but *Say*: where he was bred, and perhaps born. And it is very likely was the Author of that contract of mutual Friendſhip, which was between this Monaſtery and that of *Sais*. For ſo I find in our Records *fol.* CCLXXIV. among divers Conventions which were made between the Friers of St. *Peter* of *Bureh*, and a great many other Churches, there is one *cum fratribus noſtris de Suis*. Wherein they ingaged when any Monk dyed in either Church, three plenary Offices ſhould be ſaid for him by the other Church; and every Prieſt ſhould ſing three Maſſes for him: and they that did not ſing Maſs, ſhould ſay the whole Pſalter.

The next year after his return, *An.* 1116. I find he cleared the Abby of the yearly payment of forty ſhillings, which *Azeo Wardeden* had long unjuſtly claimed from it. For upon a full hearing of the difference between them, before King *Henry* at *Bramton*, the Biſhop and Barons then preſent in Court, judged that *Azeo* had no right to the aforeſaid forty Shillings; and ſo *Abbas Johannes diſraiſniavit* (as the word is) *apud Bramtonam in curia Regis, quadraginta ſolidos quod Azeo Wardeden* (called alſo *Wardede*) *diu injuſte habuerat*, &c. * One of the Witneſſes to this was *Galfridus Ridel* before named; who herein I ſuppoſe, indeavoured to ſerve the Abbot; and the next year after, as I have ſhowed, got of him the Mannor of *Pitheſle* for his life. I have obſerved before, in the life of *Elfinus*, how the ſame year 1116. he made an end of a controverſie with the Church of *Croyland*: where there is the ſame phraſe *diſrainiatum*

* *Actus Pontif. Cantuar.*

† *De geſtis Regum Angliæ.*

* *Swaph.* fol. CXII.

diſrainiatum fuit, for diſproving; and by ſhowing the contrary to clear the Abby from pretended claims.

But before this year ended, that dreadful fire hapned, which is mentioned by Mr. *G* out of *Walter* of *Witleſea*: who doth not tell the ſtory ſo exactly as it is in *Hugo*. From whom we learn that it burſt out upon the ſecond of the Nones of *Auguſt* (as the *Chron.* of *John* Abbot alſo relates) in the Vigils of St. *Oſwald*, King and Martyr after this manner.

The Friers having been in the *Refectory* that morning to mend the Tables, the Abbot not liking what they had done, fell a Curſing; and ſtraightway went out *ad placitum apud Caſtre*, to keep a Court at *Caſter*. And one of the Servants in the Bakehouſe making a Fire, which he could not kindle ſo ſoon as he deſired, in an angry fit, curſed alſo; and ſaid, *Come Devil and blow the fire*. Whereupon the flame inſtantly broke out and ran to the very top of the houſe, and through all the Offices, to the neighbouring Town: which *Hugo* ſaith was wholly conſumed; but Abbot *John* in his *Chronicon* ſaith, only a great part of it, *Magna pars villæ adjacentis*, &c. And thus was fulfilled the *ſecond* prediction of *Elricus* (mentioned by Mr. *G.* in the life of *Leofricus*) who ſaid the Church ſhould be ſet on fire. Let us all therefore, ſaith *Hugo* (in whoſe time theſe things hapned) deprecate the Divine diſpleaſure, that the *third* may not come to paſs. And let every one of us walk circumſpectly, and bridle his anger, and contain his hands, that he do no evil: not calling the Enemy to do any thing, nor commending any thing to him, for he is alwayes ready to do miſchief, *&c.* After which pious reflection, he proceeds to relate how the fire continued burning in the Tower of the Church *Nine* days: and on the night of the *ninth* day, a furious wind ariſing, blew the fire and live coals upon the Abbots houſes: ſo that we thought, ſaith he, all the remaining Offices would have been conſumed.

Dies triſtitiæ & doloris erat dies ille.

But the next year upon the *eighth* of the *Ides* of *March*, the Abbot laid the foundation of a new Church MCXVIII. *An. ab incarnatione Domini Milleſimo centeſimo octavo*, ſaith *Hugo*. It ſhould be MCXVII. even by his own computation; for he brought the Pall from *Rome* 1115. the next year the Monaſtery was burnt; and the next he began to build it. And ſo the *Chronicon Johannis Abbatis* expreſly ſaith, that he began to build it again 1117.

In which year alſo he recovered *duos ſochemannos apud Caſtre*, which were unjuſtly detained from the Church by one *Leofwine*: who came into the Chapter houſe, and openly acknowledged that they belonged to the Demeans of St. *Peter* of *Burch*, and accordingly quitted to God and St. *Peter* and Abbot *John* the two aforeſaid *Sochemans* (whoſe names were *Willielmus filius Leoffi Lickadiſc & Leofricus avunculus ipſius*) with all that they held in the aforeſaid Village: and from thence forward held them of the Abbot.

The ſame *Leofwinus* requiring from this Abbot *five* Shillings from the houſes beyond the River of *Stanford*, which he pretended to have a grant of from Abbot *Ernulphus* and other Abbots; he came into Court the next year 1118. and it was adjudged that he ſhould loſe theſe *five* Shillings. Unto which the names of the Judges and Witneſſes are ſet*.

What other good Acts he did I do not find, but *Hugo* ſaith, he laboured much in the reſtauration of the Church, though he could not finiſh it: and governed the Church and the Abbey well all his time, and purchaſed Lands. After all which he was ſtruck with an incurable diſeaſe, *viz.* the Dropſie, which put an end to his life 1125.

Immediately upon which the King ſent his Juſticiaries, *Richard Baſſed*

* *Swaph.* fol. CXIII.

and *Walter* Archdeacon and many others; to ſearch the Abbots Treaſures and Goods: but found nothing, he having ſpent all in his life time. But they then took an account of all that belonged to the Church and the Abbey, and carried it to the King; who kept the Abbey in his hand two year. Thus *Hugo*.

This account of all its Mannors, and Goods, I find among the records at the end of that Hiſtory, whoſe Title runs thus * *Hæc eſt deſcriptio Manerorum Abbatiæ de Burch, ſicut Walterus Archidiaconus eam recepit, & ſeiſivit in manu Regis Henrici* I. *poſt obitum Johannis Abbatis.* By which it appears, there were at that time LXXII. Monks; who had the full diet of Monks. In the Bakehouſe, there were *duo piſtores* who had *victum militis*: and *unus vanator*, who had the ſame: and two other Bakers, who had every day two White loaves and two Brown loaves (which he calls *panes biſos*) with Beer: *duo caratores* (I ſuppoſe he means labourers, for afterward in the Brewhouſe, mention is made of *Caratores ligni*, Carriers of Wood) who had four brown loaves and bear; two Servants that grinded in the Mill, who had the ſame. Every one of which had a yearly ſalary of Twenty four Shillings and four pence.

* *Ibid.* fol. CXXXIV. &c.

Then follows the number of Servants and their allowances, in the other Offices, in *Bracino*, in *Coquina Monachorum*, in *Sartrino*, in *Eccleſia*, in *Infirmario*. In the laſt of which (the *Infirmary*) there were no leſs than *forty* Servants.

In the diet of the Monks there was ſpent every week in Bread *XII. acherſetos de frumento, & VIII. acherſetos de braſio, & IV. de grud, & 2. acherſetos de fabis, & in denariis 2. Marcas argenti*; as the words are *fol.* CXL. Where *acherſetos* I ſuppoſe ſignifies that which we now call a *quarter*, but I cannot find its Original, nor mention of it in any *Gloſſary*: unleſs it come from *Chirchſet* (or *Chirchſed*) which *Fleta* * ſays was a certain meaſure (but he doth not tell us of what quantity) of Wheat; which in old time, every one both *Britains* and *Engliſhmen* paid to the Holy Church at *Martinmaſſe*. After the *Normans* came hither many great men gave it under the name of firſt-fruits: as appears, he obſerves, in a *Brief* of King *Knute*, ſent to the *Pope*; wherein this Contribution is called *Chirchſed*, as much as to ſay, *Semen Eccleſiæ*, the Seed or Corn of the Church. Which I find word for word, in very old French, in a ſhort Gloſſary upon unuſual Engliſh words, in the antient Charters or in the Laws of King *Alred*, *Alfrid*, *Edward* and *Knute*.

* *L.* 1. *c.* 47.

Chircheſed, *vel* Chircheomer, *vel* Chircheambre *un certein de ble batu R checun hume devoyt au ceuſ de Bretuns, e de Engliſ. a le Egliſe le jur ſeint Martin. Mes pus le venue de Normanſ*, &c. *donewint ſulum la velie ley Moyſi, &* ratione primitiarum, *ſicun lein truve en le lettriſ* Cnut *Kilenorya a* Rome *c'eſt dit* Chircheſed, quaſi ſemen Eccleſiæ.

The Letter it ſelf is in *Ingulphus*; but it was not ſent *ad ſummum Pontificem* as *Fleta* ſays, but to the Archbiſhops and Biſhops, and all the Nation of *England*, as he was coming from *Rome* 1031. wherein he deſires them, that before he arrived in *England*, all the dues which by ancient Laws were owing to the Church might be paid, and after the reſt he mentions the *tenths* of the fruits in *Auguſt*, and in the feaſt of St. *Martin* the firſt-fruits of the ſeeds called *Kyrkſet*: So his Letter concludes, *Et in Feſtivitate Sancti Martini primitiæ ſeminum, ad Eccleſiam, ſub cujus parochia quiſque degit, qua Anglice Kyrkeſet nominatur*, * &c.

* *Ingulph.* p. 61. *Edit. Oxon.*

This deſcription of their Lands and Goods, concludes with a *Cuſtomary* of their Tenants, *Villani*, *Cottarii* and *Sochemanni*, in every Mannor belonging to the Church. Which while the King held in his hand, he gave away as Mr. *G.* obſerves, the Mannor of *Pihteſle* for the ſame ſumm of money, which the late Abbot had given him to confirm it, *Deo & Sancto Petro*

Petro & Monachis ſigillo & authoritate regia. And the perſon to whom the King granted it, (it may be further obſerved) was one imployed to take the forenamed account of the Eſtate of the Church, *viz. Richard Baſſet*, or *Baſſed*.

This Abbot was commemorated upon the 10. of *November*, on which, it appears by the Kalander, was *Depoſitio Johannis de Sayt Abbatis, & Anniverſarium Henrici Talbot*, &c.

HENRICUS de Angeli.

His ſtory is told more perfectly by *Hugo* in this manner. He was firſt of all Biſhop of *Soiſſons* and afterward made a Monk and Prior of *Cluni*; and then Prior of *Savenni*. After which, becauſe he was Coſin to the King of *England* and the Count of *Aquitain*, the ſame Count gave him *Abbatiam Sancti Johannis Angeli*, from whence he took his denomination. And he being crafty, cunning and ingenious, afterward got the Archbiſhoprick of *Beſenſcun*: but ſtaid there no more than three days. For he had not yet enough, but got the Biſhoprick *de Senites*: where he ſtaid about *ſeven* days. And out of this preferment as well as that of *Beſenſcun*, the Abbot of *Cluni* got him expelled. He got therefore, being never quiet, to be Collector of *Peter-pence* in *England*. Where he obtained this Abbey of *Burch*; by pretending he was very old, paſt labour and toil, unable to bear the Wars and Troubles of his own Country, and would quit his Abbey there of St. *John de Angeli* (and that by the advice of the Pope and the Abbot of *Cluni*) and would here take up his reſt. There was another thing alſo that had a great ſtroke in his preferment, for beſides he was near of kin to the King, and that the forenamed diſcourſe ſeemed to have truth in it, he was the principal Witneſs to make Oath, in a difference between the Kings Nephew, the Duke of *Normandy*, and the Daughter of the Count of *Anjoy*. Upon all theſe ſcores the Abby was beſtowed upon him in the year mentioned by Mr. *G.* So *John* Abbot alſo in his *Chron.* MS. *An.* MCXXVIII. *Henricus Abbas Andagavenſis, precibus optinuit à Rege Henrico Abbatiam Burgenſem.*

What *Walter* of *Witleſea* ſaith of Spectres ſeen that year he came to the Abby, he had out of *Hugo*, who ſaith: *Hoc non eſt falſum: quia plurimi veraciſſimi homines viderunt; & audierunt cornua.* He ſtaid one year in the Monaſtery, and received homage and money of the *Milites*, and of the whole Abbey, but did not the leaſt good: for he ſent and carried all to his Abbey beyond Sea, whither he went by the Kings licence. And having ſtaid there a whole year he returned hither; and ſaid he had abſolutely quitted his other Abbey, for good and all, as we ſpeak. The ſame year came *Petrus* Abbot of *Cluni* into *England*, and was honourably received by the Kings command in all the Monaſteries. Particularly here at *Burch*, whither he came to ſee *Henry*: who complemented him highly, and promiſed he would procure the Abbey of *Burch* to be made ſubject to that of *Cluni*; with which hopes *Peter* went home. The next year *Henry* got together a great ſumm of money, and went beyond Sea again; where the King then was. Whom he made believe that he was commanded by the Abbot of *Cluni* to come and reſign his Abbey of St. *John de Angeli* to him: and then he would return free from that care into *England*. So he went thither, and there ſtaid till the Feaſt of St. *John Baptiſt*. And the next day after the Monks choſe another of their own body into his place, and inſtalled him; ſinging *Te Deum*, and doing all other things neceſſary.

ceſſary for that end: expelling *Henry*, by the help of the Count of *Anjoy*, with great diſgrace, and detaining all that he had there. Where he had done no more good, than in other places, all the *five and twenty* years that he had governed them.

Being thus caſt out he went to *Cluni*, where they kept him priſoner; the Abbot and Monks being very angry with him; ſaying he had loſt the Abby of St. *John* by his folly. Nor would they let him ſtir out of Doors, till by his craft he again deceived them, with promiſes and Oaths; that if they would permit him to return into *England*, he would ſubject the Abbey of *Burch* to them, and, as *Hugo*'s words are, *ibi conſtrueret Priores, & Secretarios, & Cellerarios, & Camerarios, & omnia commendaret in manibus eorum, intus & foris.* By which agreement he got into *England*, whither the King alſo returned out of *Normandy*. Unto whom *Henry* came, and accuſed the Monks of *Burch* to him very heavily (though without any truth) in order to his end of ſubjecting them to *Cluni*. The King in great anger ſent for them to *Bramtun*; where a Plea was managed againſt them with ſo much art, that the King was almoſt deceived. But God ſtept in to help them, by the Counſels of the Biſhops there preſent (particularly *Lincoln*) and the Barons; who underſtood his fraud. Yet he would not deſiſt; but being thus defeated, indeavoured to make his Nephew *Gerardus* Abbot of *Burch*: that what he could not do by himſelf, might be effected by him. All which made the lives of the Monks very uneaſie, till the King at laſt underſtood his knavery; and, ſending for him commanded him to ſurrender his Abbey and be gone out of his Realm. Which he did in the year MCXXXII. So *John* Abbot, *Henricus Abbas de Burgo quem dimiſit, ad Andegavenſes redit.* With which *Hugo* agrees; who ſays he recovered his Abbey of St. *John de Angeli*: and that notwithſtanding all his faults, *bonus Eleemoſynator omnibus diebus fuit*, he was good to the poor all his days. And therefore he made a good end; not living long after he returned thither.

There is no memory of this Abbot in the *Kalander* of the Church; no more than of *Kenulphus*, and *Godricus*.

MARTINUS de Vecti.

Henry being gone, the King gave this Abbey (by the conſent of the Monks, ſaith *Hugo*) to a religious Monk, *Martinus de Bec*, the Prior of St. *Neots*: who was here inſtalled upon the Feaſt of St. *Peter*, with great honour, and with the joy of the whole Convent, and all the people: *An.* MCXXXIII. Where *Chron. M. S. Johannis Abbatis* ſaith: *Martinus de vecto in Abbatem Burgi eſt electus, & in die Sancti Petri receptus.* The next year, the day after the Feaſt of St. *Peter ad Vincula*, the King croſſed the Seas again: when about ſix a clock, the Heavens were on a ſudden ſo darkned, that the Sun, ſaith *Hugo*, lookt like the Moon (I ſuppoſe by a great Eccliſpe) and for three or four hours the Stars appeared: which many took to portend ſome great thing. And ſo it did; for that year the King dyed; and all ancient and wiſe men of the Land fell with him: and ſo the Land was darkned, becauſe peace and truth and righteouſneſs were taken away from it. The ſame year 1135. King *Stephen*, Nephew to the former King, a Prince of a mild and low Spirit, got the Crown: and with him, (as *Hugo* goes on) Young men, who were very wicked alſo, got into power; and troubled the Land. The Church eſpecially was in great tribulation all *England* over: and among the reſt this of *Burgh*; whoſe Abbot ſuffered very much, and kept his Abbey

Abbey with great difficulty. And yet, for all that, he provided all things neceſſary for his Monks, and for Strangers: there being great love among them, and the Monks being aſſiſtant to him.

He went on alſo with the building of the Monaſtery, and of the Church: the Chancel of which he finiſhed; and brought in *cum magno honore*, the holy Reliques and the Monks into the new Church, upon the Feaſt of St. *Peter*; in the year of our Lord *One thouſand one hundred and forty; three and twenty* years after the burning of the place. It ſhould be *twenty ſeven* years after, if we may belive the MS. *Chron.* of *John* Abbot; which ſaith, MCXLIII. *Conventus Burgi hoc anno intravit in novam Eccleſiam*, that they did not go into the new Church till 1143.

At this great ſolemnity of bringing the Reliques and Monks into the new Church, the Arm of St. *Oſwald* was produced, before *Alexander* Biſhop of *Lincoln*, the Abbots of *Ramſey*, *Thorney*, *Croyland*, many Barons, and a vaſt number of people (as it had been once before brought forth to ſatisfie *Matthias* Abbot) and ſhown intire, in its fleſh, skin, Nerves, and every thing elſe. The ſtory of this Arm is in ſhort related by Mr. *Gunton*, where he ſpeaks of the Reliques of this Church. To which *Will.* of *Malmsbury* gives no great credit: for though he ſaith there was ſhown here at *Burgh* the hand of St. *Oſwald* with the Arm, and devoutly worſhipped by the people, being kept *loculo argenteo & deaurato in Eccleſia Beati Petri*; yet he adds that too much credit is not to be given to it, for *fides dictorum vacillat, ubi nihil auditor viſu explorat* *. Which he doth not ſay, he pretends, becauſe he doubted of the thing; but he would not too haſtily affirm that his Arm was in this place.

* *L. 4. de geſt. Pontif.*

But waving this doubt of his, *Hugo* ſaith he ſaw it, and kiſſed it, and handled it with his own hands, at this time: and relates a great many wonderful cures, which were performed merely by the water wherein it was waſhed; with which I ſhall not trouble the Reader. He ſaith it had been ſhown before this to ſatisfie *Martin* himſelf; who deſired to ſee it either out of curioſity, or becauſe he doubted of its being uncorrupted. And a *Third* time, he adds, it was ſhown to King *Stephen*, who came to *Burgh*: and offered his Ring to him, *&c.* as Mr. *G.* hath obſerved. In like manner it was again ſhown (that I may put together what belongs to this matter) to King *John*, in the time of Abbot *Akarius*: as I learn from the *Chron.* of *John* Abbot *An. MCCVI. Brachium Sancti Oſwaldi Regis & Martyris oſtenſum eſt Johanni Regi apud Burgum.* It was ordered alſo, by a Statute of Abbot *Walter*, to be carried in ſolemn proceſſion every year, upon the Feaſt of the Dedication of the Church: unleſs it had been carryed about, on the Feaſt of St. *Oſwald* *.

* *Swaph.* fol. CCLXXIII.

But leaving this, let us take ſome account of his benefactions to this Church, which were very many. *Hugo* ſays indeed that by the inſtinct of the Devil, and by ill Counſel, he was guilty of imbezzling the Treaſure of the Church, in the beginning of his Government: but he made amends afterward, giving a whole Town called *Pileſgate* to the Church, with all the Tythes and Offerings, and many poſſeſſions, *&c.* By his Charter alſo in the time of King *Henry* (I ſuppoſe the *firſt*, for he dyed juſt after the *ſecond* came to the Crown) he gave with the conſent of the King a great deal of Land, and Rents and Services in ſeveral Towns (which are therein named) for the uſe of the Sacriſt, and for the Building and Repairing of the Monaſtery *. This was in the beginning of his Government: when *Richard* Prieſt of *Caſtre*, having a mind to change his life and take upon him the habit of a Monk, prevailed with this Abbot, by his own and others intreaties, to receive him into the Monaſtery of

* *Ibid.* fol. 100.

Burch.

Burch. Accordingly he came on a day appointed 1133 (which was the firſt year of *Martin*) into the Chapter-houſe and there before the Abbot and all the Monks made it his humble Petition, that they would receive all he had, *viz.* the Church of *Caſtre*, which he then held: with all belonging to it, both in Lands and in Tithes, and in other things, which he gave to God and to St. *Peter* for ever. Whereupon the Abbot granted what he deſired, on condition, that he ſhould come into Court, *coram Baronibus ſuis*, and there confirm what he had now done in the Chapter-houſe, which he performed accordingly. For the aforeſaid *Richard* Prieſt, came into the Abbots Chamber, and there, before the Abbot of *Thorney*, and *Will. de Albeni*, and *Richard Baſſet*, and many other *Barons* of the Abbey, and divers other perſons who came with *William* and *Richard*, reſtored his Church of *Caſtre* to the Church of St. *Peter de Burch*, *de quo prius exierat.* Which his Brother *Galfridus* hearing, contradicted it; affirming that Church was *de feodo ſuo, & ſervitium, ſicuti de alio feodo ſuo in ſe habuiſſe.* Whereupon the Abbot impleaded him about this and about other forfeitures: and he fearing the penalties, if judgment went againſt him, came and made the ſame ſurrender his Brother had done: and diſclaimed all intereſt in this Church, which he had pretended to be his Fee, and as *Hugo*'s words are, *clamavit ſolutam & quietam de ſe & haeredibus ſuis in perpetuum: ac in manum Abbatis per quandam virgam reddidit & dimiſit.* His heirs alſo, *Turoldus* and *Robertus* did the ſame in open Court, which was very full: and the aforeſaid *Galfridus* begged the Abbots pardon, which he obtained. The Abbot alſo, before the above named perſons, freed him from the ſervice *dimidii Militis*; and pardoned him ſeven Marks of Silver *de relevamine ſuo.* All which was done on the day that the Abbot *Martin* received the Homages of his Tenents: which ſhows it was in the entrance of his Government.

The ſame year *Pampelina*, Wife of *Osbern*, holding certain Lands unjuſtly, in *Burch*, *Withrington*, and *Glinton*, for which ſhe could ſhow no right, came into the Abbots Court at *Caſtre*, and ſurrendred them all into his hands; declaring them to be free from her and her Heirs; and begging with many prayers the Abbots pardon. Who took compaſſion upon her, when he underſtood her poverty, and reſtord her the Land of *Wither de Witherintona* (which ſhe ſaid her Husband *Osbern* had bought) to hold it of him for ſixpence a year Rent, inſtead of all ſervices owing to the Abbot. And becauſe ſhe was Niece to his Predeceſſor *John*, he pardoned her ten ſhillings ſhe owed him, for the ſervice of her Land.

There are ſeveral other ſuch Acts of his, of the ſame year: which ſhow he was not unmindful of the good of the Church in the very entrance of his Government.

The Church of *Caſtre* after this was ſupplied by a Chaplain, whoſe name was *Robert*: as I find in a Grant made of this Church (but it doth not appear in what year) by the Abbot and the Convent to the Archdeacon of *Northampton in Eleemoſynam*, with all its appurtenances in Tithes and Lands, either Wood or Paſture, Meadow or Arable; For which he was to pay every year one Mark of Silver, for the ſervice of the Altar: and if he either dyed, or took upon him a Religious habit, it was to return to the right of the Monaſtery freely and quietly, *ſalva Epiſcopali dignitate.* They granted him alſo *plenariam ſocietatem in capitulo*: So that they would give him the habit of a Monk, if he would live among them; or if he dyed in another place and in another habit, obſequies ſhould be made for him, as for one of their Monks. Whereupon *Robert*, Chaplain

lain of *Caſtre*, proclaimed with a loud voice in the Chapter-houſe, the Church of *Caſtre* to be free and quiet from all claim that he had hitherto had unto it, and delivered the Charter which he had received, to the Archdeacon.

I do not find what was done in the following years till 1140. when *Radulphus filius Arcenbi de Glinton*, being mindful of the ſalvation of his Soul, and repenting of his ſins, came to *Burgh*, and ſtanding before the great Altar (many ſtanding about him) offered to God and St. *Peter*, for the ſalvation of his Soul and forgiveneſs of his ſins, *unam culturam terræ de ſuo dominio in Peychirche quæ jacet pro ſex acris.* In teſtimony of which Donation, he demiſed his Knife in the very Church, laying it upon the Altar: and *Martin* the Abbot, on the other ſide, gave, from the Charity of St. *Peter* one Mark of Silver to the aforeſaid *Radulphus*; deſiring to make him the more cheerful in this Donation.

That form of confirming a grant, by the donors laying his Knife upon the Altar, was uſual in thoſe times. For in the year wherein King *Stephen* was taken Priſoner (the next I think after that now mentioned) upon the Feaſt of the invention of the holy Croſs, *Guido Malfet*, with *Adeliza* his Wife, came into the Chapter-houſe of *Burg*; and there reſtored to God and to St. *Peter* and the Monks of the Church, *ad luminare Altaris*, two parts of all the Tythes of the Land he held of St. *Peter*: for the Souls of his Father and Mother; and for his own Soul, his Wives and Childrens: which Tythes he had, in part, formerly kept wrongfully from the Church. And after he had done this in the Chapter-houſe, he went to the Altar of St. *Peter*; and there finally granted and confirmed what he had done in the Chapter-houſe *per cultellum ſuper altare ab eodem poſitum.*

In the year 1150. alſo I find that *Ingelramus Wardeden* came to *Burgh* with his three Sons; and there made a ſolemn acknowledgment, that the thirty ſhillings, which he yearly claimed from the Abbey, had been unjuſtly and to the peril of his Soul received by him. And therefore before the High-Altar, in the preſence of the Convent, he both promiſed amendment of his fault (which he acknowledged) by laying his Knife on the Altar, and alſo diſclaimed all right in the premiſe, by the ſame Knife, *&c.* ſo the words are, *Et de culpa ſua quam timuit & recognovit cultellum ſuper illud pro emendatione poſuit; & omne rectum quod in eiſdem triginta ſolidos hactenus clamaverat, de ſe & hæredibus ſuis, natis & innatis, & de omni progenie ſua, per eundem cultellum, reddidit, & quietum clamavit.* After which they all took their Oaths alſo upon the Altar, that they would never pretend to theſe thirty Shillings, in time to come.

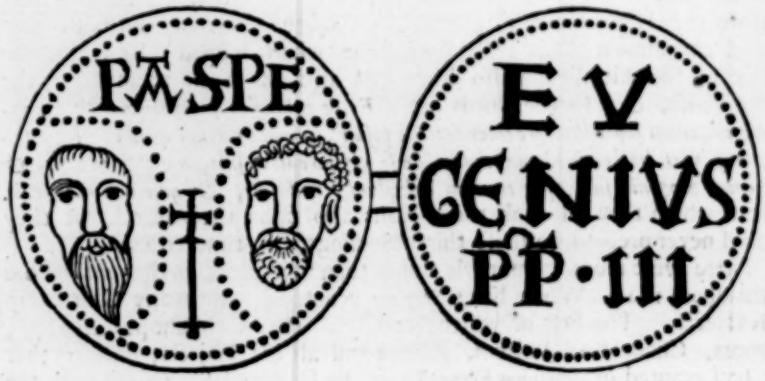
There were more memorable things than theſe done in the year before mentioned 1140. When King *Stephen* granted a great many Charters to this Church. The firſt of which directed to the Archbiſhops, Biſhops, Abbots, Chancellor, Juſtices, Barons and all his Subjects, declares that he had granted *in perpetuum Eleemoſynam*, to God and St. *Oſwald* and the Church of St. *Peter de Burgh*, &c. for the Soul of King *Henry* his Uncle, and other Kings his Anceſtors, and for the health of his own Soul, of *Matildis* his Wife, and *Euſtachius* his Son, and his other Children, *omnia aſſarta quæ Abbas & Monachi de Burgo & homines ſui fecerunt*, &c. *i. e.* all the Woods grubbed up (which was a great offence) by the Abbot, Monks and their Tenants, in the Lands of the Abbey of *Burgh*, untill the day that he came to *Burgh*, in his return from *Lincolnſhire* when he had newly finiſhed his Caſtle at *Caſtre* in *Lindſey*, viz. *Septimo idus Junii An. MCXL. & à paſſione Oſwaldi Regis & Martyris quingenteſimo prime.*

Another

Another Charter he granted about the Liberties of the Village of *Pileſgate*; a ſecond concerning Land in *Nerthorp*; a third about Eſſarts *in Naſſo de Burgo*: with three more, which I ſhall not mention.

In the year 1145. *Ivo* Monk and Sacriſt of this Church, being deſired by his two Brethren *William* and *Walter* Sons of *Alſwarthus de Burch*, came together with them before the great Altar, on the Feaſt of the Chair of St. *Peter*, *ante introitum Majoris Miſſæ*, and there gave to God and St. *Peter*, in the preſence of the Reliques of the Saints, for the uſe of the Church and the ſervice of the Sacriſt, the inheritance of their Father: which was *twenty* Acres of Arable Land, and *four* Acres of Meadow.

The next year, or in the end of this, he went to *Rome* and was there honourably received by Pope *Eugenius*; who was newly advanced to the Chair of St. *Peter*. So *MS. Chron.* of *John* Abbot tells us, *ad An.* 1145. *obiit Lucius Papa, cui ſucceſſit Eugenius Secundus.* Whoſe Bull (mentioned by Mr. *G.*) is directed to *Martin* Abbot 1146. the next year after his preferment: wherein he granted and confirmed all the Tenements and Poſſeſſions of the whole Abbey, and the Fees of Knights, and the Liberties of the Church, *&c.* To which he added a *ſecond* concerning the Goods of the *Sacriſtry*. The firſt of them is to be ſeen in Mr. *G*'s. *Appendix*: and the very Original, ſigned by Pope *Eugenius* his own hand, and atteſted by the Cardinal of St. *George* and another whoſe name is eaten out, came to light about 13 year ago, upon this occaſion. Some Workmen imployed about mending the Roof of the Church, in the upper Ceiling, taking up a board (faſt nailed down juſt over the High Altar) which it was neceſſary to remove, found this Bull under it: much defaced indeed by time, and worm-eaten in many places, but with a very fair Seal to it, which I have cauſed to be repreſented in this Figure of it.



How it came there; hath been the inquiry of ſeveral perſons ever ſince it was found. My conjecture is that in the Inſurrection of *Jack Straw*, and his partakers, ſome Monk, fearing all their Records might be deſtroyed, reſolved to ſecure this, which was of great value, by hiding it on the top of the Church; where, by his ſudden death perhaps, or by forgetfulneſs, it ever after remained. For ſome of thoſe Miſcreants (our Hiſtorians obſerve) ravaged as far as the Iſle of *Ely*: So *Henry de Knyghton* informs us *, that the Tenants of the Abbot of *Peterburgh*

* *L. V. de Eventibus Angliæ.*

Peterburgh and their compatriots, roſe up againſt that Abbey, intending to deſtroy it. Which they had done without remedy; if God had not unexpectedly ſtretched out his reſiſting hand. For *Henry le Spencer* Biſhop of *Norwich* coming to the aſſiſtance of the Monaſtery, with a ſtrong power, forced the Villains to deſiſt from their enterpriſe: Nay, diſperſed them, and took ſome of them, and killed others. The reſt taking the Church for Sanctuary, which they intended to have deſtroyed, were there run through with Lances and Swords: ſome of them hard by the Altar, others by the walls of the Church, both within and without. The like did this valiant Biſhop in divers places in the Counties of *Cambridg* and *Huntingdon*.. And thus, ſaith he, *God returned to them, according to what they deſigned againſt others: they came to deſtroy the Church and Churchmen, and they deſerved to periſh in the Church, and by a Churchman.*

Which, by the way, may ſatisfie the doubt which Mr. *G.* raiſes (in the life of *Henry Overton*) about the manner of the pacification of thoſe commotions: which he might have found in the Author he there quotes. The cauſe of them alſo it is viſible, was their hatred to Churchmen; whoſe riches they envied, and deſired to get to themſelves.

When *Martin* returned from *Rome* he was received by all the Convent with great honour and joy. And preſently after *Richard* the Prior of this Church (a very wiſe and provident perſon, to whom *Martin* commended the care of all things in his abſence) was choſen Abbot of *Whitby*; *Benedict* their former Abbot being depoſed. The Archbiſhop propoſed him with two other Monks of St. *Albons* to the choice of the Convent, that they might take which they pleaſed. In which they remained doubtful a great while, till one night a little Boy had a viſion; wherein ſuch things were repreſented to him, that when the Brethren heard it, they immediately concluded this *Richard* was the man they ought to chuſe: which accordingly they did; and ſent to the Abbot and Convent of *Burgh* that they would part with him. Which they did unwillingly; but being overcome with prayers and reaſons, they condeſcended to it: and he was received there with wonderful joy, in a great proceſſion not only of the Monks, but of the Canons, and Clergy, and Laypeople, Noble and Ignoble. The Archdeacon alſo, and the Legates of the Archbiſhop attended him; and placed him in his Seat. Where he ſo governed their affairs, that they who were very poor before, became now very rich: till God who ſuffered *Job* to be tempted, tried him alſo. For on a ſudden a Navy arrived from *Norway* in the port of *Whitby*, which ſpoil'd them of all, and left nothing behind them. But God who reſtored to *Job* double for what he had loſt, ſo bleſſed the Abbot (who comforted them in their diſtreſs, and beſeeched them with patience to give God thanks, and hope for better) that in a ſhort time they abounded with all things, and he lived in great ſplendor.

In the next year after his return from *Rome* 1147. *Rob. de Torpell*, being very weak, came to the Hoſpital of the Infirm in *Burch*, *apud Capellam Sancti Leonardi*, and there before many Witneſſes, gave himſelf, Body and Soul, to God and Saint *Peter* and the Church of *Burch*, with all his Lands in *Codeſtock*, and *Glapetorp*, both in Wood and Arable and Meadows *, &c. And for the confirmation of this Donation *miſit vadimonium ſuum ad Altare, ramum ſc. viridem bis in die, per quendam Monachum Eccleſiæ.* Upon this condition, that he for his life ſhould have the diet of a Monk, and four Servants of his the diet of a *Miles* from the Church: and that at his death they ſhould receive him in the habit of a Monk.

* *Swaph.* fol. CXV.

The year before he dyed 1154. *Galfridus Chave*, and *Jol.* his Brother gave two ſhillings a year, for the light on the Altar: half to be paid upon *All-Saints*, the other at *Eaſter*.

Theobald Archbiſhop of *Canterbury* at the deſire of this *Martin* confirmed the Charter of *Robert* formerly Biſhop of *Lincoln*, concerning the Church of *Karlton* with all its appurtenances: but in what year I cannot find *. The Charter runs thus, To the Archdeacon of *Northampton* and all others. *Sciatis me conſecraſſe Eccleſiam de Carltona, quæ fuit capella ſubjecta Eccleſiæ de Cottingham; & hoc feci requiſitione dominorum Carlton. & proborum virorum ejuſdem villæ. Et Osbertus de Cottingham conceſſit ut prædicta Eccleſia Carlton cum ſuo cœmiterio conſecraretur*, &c. The condition of this was, that *Robert* Son of *Richard* ſhould give to the ſame Church one *Oxegang* of Land; *Walter Ponhar* another; *Ralph de Pippewell*, half an *Oxegang*; and the people of the Village XV. Acres, & a dwelling houſe for the Prieſt. Which conditions if they were not fulfilled, the Chapel was to return to its former ſubjection unto *Cottingham*. *Osbert* was to have the right of *Patronage*; and to find a fit Clerk to ſerve God, and the Pariſhioners there.

* *Ibid.* XCII.

The ſame *Robert* Biſhop of *Lincoln* made a compoſition between the Church of *Burch* and of *Spalding*; about the Church of *Haltharge*, viz. that the Monaſtery of *Spalding* ſhould pay yearly to the Abbot of *Burch* ſixteen ſhillings and four pence, out of the Church of *Haltharge*, and out of the Lands they had in that Pariſh, and out of one *Oxegang* of Land in *Walcote*. And the ſame Monaſtery conſented that the Abbot of *Burch* might erect a Chapel in *Walcote*, and conſecrate a burying place belonging to it: yet ſo, that the Monks of *Spalding* ſhould preſent the Prieſt, that ſerved in that place; and none ſhould be buried there without the conſent of the Prior and Monks of *Spalding*. The Abbot of *Burch* alſo ſtood bound to aſſign and give in a commodious place, *unam manſuram terræ*, for the dwelling houſe of the Prieſt which there officiated.

It would be too long to mention all the Lands which he recovered, that had been held by rich and potent men from the Church; ſome of which are taken notice of in *Hugo*: and all the Ordinances he made, among which this was one; that in the principal Feſtival of the Apoſtles St. *Peter* and St. *Paul*, *ſeven* Wax Candles ſhould be lighted before the Altar, and *four* upon it, *à principio matutinorum ad finem* *. I ſhall only note that *Hugo*, concluding his ſtory, gives this Character of him; that all loved and feared him too, for his honeſty and his holineſs: and that in all the time he governed, which was *twenty* (it ſhould be one and twenty) years, ſix months and eight days, neither Monk nor ſtranger wanted any thing, but rather were provided for in abundance. He fell ſick and took his Bed upon the Sunday before the Nativity of our Lord; and died not long after on the fourth of the Nones of *January*, as he reckons (in the Kalander it is *Jan.* 3. when he was commemorated) in the year 1155. So the *Chron.* of *John* Abbot *MCLV. obiit Martinus Abbas Burgi, ſucceſſit Willielmus de Waterville.*

* *Swaph.* fol. CCLXXIV.

WILLIHELMUS de Waterville.

The ſame day that *Martin* dyed, all the Monks met together, that they might chuſe one of their own body, to be their *Pater*, *Paſtor* and *Cuſtos*: fearing leſt, by delay, ſome ſtranger might get in by money, and domineer over them. The manner of it was this; they choſe twelve of the Seniors

Seniors and Wiſemen out of their whole number, to make an Election for them; it being very hard for a multitude to agree in one man. But they firſt made them ſwear upon the holy Goſpels and the holy Reliques, that they would act ſincerely; and be moved in their choice neither by love nor hatred, *&c.* Which they all did; *Hugo* the Eldeſt (whom I take to have been the Author of this Hiſtory) beginning to take the Oath; and all the reſt following: after which the whole Convent ſwore that they would chuſe him in whom thoſe 12 ſhould agree. This being done the 12 went into the Abbot's Chamber; and the Prior, with the reſt that remained in the Chapterhouſe, ſung the *Seven* Pſalms, and prayed God to direct them by the grace of his holy Spirit: which the 12 alſo begged by ſinging *Veni Creator Spiritus*: and then conferred among themſelves. And it was agreed that *Hugo* the Eldeſt of them, ſhould hear every one of them confeſs, and tell what God had put in their heart: Which being done he asked them if they would know what every mans opinion was ſingly. They ſaid no, but he ſhould declare in whom the Major part of them agreed: to which he replied, that they were all in a manner agreed in one man, *William de Waterville*; and if any one were againſt it, he had liberty ſtill to contradict it. But they were ſo far from oppoſing it, that they all conſented: and entering into the Chapterhouſe, and there declaring what they had done, the whole company praiſed God. And the day after, having performed the Obſequies of the deceaſed Abbot, *Remaldus* the Prior, and *Hugo*, with the Abbot Elect went to the King (*Henry* II.) then at *Oxford*. Who upon inquiry finding the Convent really deſired it, confirmed the Election by his Charter.

After which *Te Deum* being ſung, and prayers made, the Abbot did his homage to the King; and then repaired to *Robert* Biſhop of *Lincoln*: who prefixing him a day and place, gave him his benediction; and thereupon he was inſtalled at *Burch* on the Sunday called *Sexageſima*, with a ſolemn proceſſion of Abbots, Monks, Clergy and Laymen.

In the beginning of the inſuing *Lent* he found there was a great want of Proviſions in the Monaſtery: which he preſently began to buy, and continued ſo to do, both Wheat and Malt, Oats and Beans, Fleſh, Cheeſe and Wine, with all other things neceſſary till the Feaſt of St. *Bartholomew*. This was a very great expence: and yet he moreover diſcharged all the Debts of his Predeceſſor; which were 300 Marks of Silver; beſides 60 more owing the King for intereſt, which he got him to pardon. He recovered alſo the fee and the ſervice of *Galfridus de la Mare*, for a hundred Mark, which he gave the King. To whom he alſo gave an hundred Marks more, for the confirmation of *Nine* Knights Fees, which had been held by Earl *Simon*. At the ſame time he built a Nunnery at *Stanford* in honour of God and St. *Michael*; and both founded and built the Church there: in which he placed no leſs than *forty* holy Virgins. Who were to pay yearly to the Chantery of *Burgh*, a Noble of Silver as an acknowledgement: with ten Shillings to the *Sacriſtry* out of the Church of St. *Martins*, which this Abbot purchaſed.

It would be too long to mention particularly all the Land, Rents, or Penſions, which this Abbot bought, at *London*, *Irtlingborough*, *Hargrave*, *Eaſton*, *Warmington*, *Paſton*, *Walton*, *Cambridg* and ſeveral other places. I will name only one; he purchaſed all the Village on this ſide the Bridge of *Stanford*: and redeemed for a ſumm of money, fourteen houſes, with the ground belonging to them, beyond the Bridge: which a certain Knight claimed as his Inheritance. He increaſed the Rents of the Market and Town of *Burgh*, and built uſeful Offices in all the Mannors be-

longing to the Church; and did a great many other good things (beſides thoſe mentioned in Mr. *G.*) and had done more and greater; if he had not been hindred, by great misfortunes and diſturbances which were given him; both by falſe domeſticks, and by ſome other rich men. Who accuſed him to the King, and to the Archbiſhops, *Theobald*, *Thomas a Becket*, and *Richard* (who ſucceeded them) ſo that at laſt he was, by the anger of the King, depoſed in the Chapterhouſe of *Burgh* by *Robert* Archdeacon; before a multitude of Abbots and Monks: being neither convicted of any crime, nor confeſſing any, but privily accuſed to the *Archbiſhop* by ſome Monks.

This is all that *Hugo* (if he lived to write the end of this great man) ſaith concerning his depoſition. *Gervaſius* in his *Chronicon* ſaith more, that the Archbiſhop himſelf came to the Abbey of *Burgh* and depoſed [*Will.* *manifeſtis culpis accuſatum & convictum*; but ſaith not what they were. Nor doth *Radulphus de Diceto* give any account of them, but only ſaith *multis impetitus notoriis*, being charged with many notorious crimes and convicted of them, in the preſence of the Archbiſhop, he received the ſentence of depoſition 3. *Kaland. Novembris.* Nay *Gervaſe* in another place (in the life of *Richard* Archbiſhop of *Canterbury*) ſaith not ſo much, but only that he depoſed the Abbot of *Burgh certis ex cauſis*, for certain reaſons. *John Bromton* indeed (who ſaith the Archbiſhop came hither a little before *Chriſtmas*) and *Roger Hoveden*, (as Mr. *G.* hath obſerved) aſſign the reaſons; which I cannot contradict: though it ſeems ſomething ſtrange that a man, who was brought in with ſuch an Univerſal kindneſs of the ſociety, and did ſuch abundance of good, ſhould be guilty of the violence which the firſt of them mentions; and of ſuch Sacriledge alſo as is ſcarce credible. And it is leſs credible that he who inriched the Monaſtery ſo vaſtly as it hath been already ſaid, ſhould impoveriſh and oppreſs it, as he is accuſed to have done, in the account they gave to the Pope of this buſineſs.

For I muſt let the Reader know that *William* thinking himſelf wronged by this ſentence, appealed to Pope *Alexander*: Who, upon mature hearing of the Cauſe, confirmed the depoſition and commanded him ſilence for ever. So we are told in a Bull of his Succeſſor Pope *Urban*, ſtill exſtant*; directed to *Benedict* (who ſucceeded this *William*) confirming the aforeſaid depoſition of *W. de Watervilla*, by whoſe malignity the Monaſtery, ſaith the Bull, was much *attritum & gravatum*, and he himſelf alſo *de prava converſatione graviter infamatus*. Which damage done to the Monaſtery, if he was truly accuſed, aroſe it's likely from borrowing money, to carry on all thoſe great works which he did and attempted. For in the ſame Bull it is ſaid, that *William Norman* Procurator for the Abbot, having taken up great ſumms of money in the Abbots name, for which he ſtood bound, deſired ſatisfaction. But the money appearing to have been borrowed, *non pro utilitate, ſed pro gravamine Monaſterii*, Pope *Lucius* abſolved the Monaſtery, *ab impetitione tam creditorum, quam fidejuſſorum*, freeing them from all obligation to pay the money ſo borrowed; as appears, the Bull ſaith, by the writing of Pope *Lucius*. Whereupon *Urban*, being induced by theſe reaſons, and moved by the deſire of King *Henry*, again confirmed the depoſition, as *Alexander* had done: and again abſolved them from that debt, of which they had been acquitted in the judgment of his Predeceſſor *Lucius*. Thinking it but reaſonable that a debt which was remitted them *communis juris aquitate*, ſhould be relaxed alſo, *ſpeciali Apoſtolica ſedis indulgentia*.

* *Swaph.* fol. LXXVI.

But

But whatever his crimes were, for which the King was incenſed againſt him, he had been once very much in his favour; and procured from him a confirmation of all the priviledges granted by the Kings Grandfather. Two of his Charters are very remarkable, which run in the form of precepts. One is, *omnibus militibus Abbatis de Burgo*; whom he commands without delay, *quod faciatis Abbati de Burgo ſervitium ſuum quod ei facere debetis*: and that not only in the preſent ſummons to ſerve in the Army in *Wales* but in all other intirely and fully. Which if they did not do, he tells them his *Sheriffs* ſhould proceed againſt them according to Law, *Vicecomites mei, in quorum balivis terras habetis, juſtificent vos*, &c.

The other is to all his Juſtitiaries, Sheriffs, and Miniſters, *Præcipio quod Willelmus Abbas de Burgo teneat bene & in pace, & libere & quiete & juſte & honorifice. Octo Hundreda ſua, cum omnibus libertatibus, & liberis conſuetudinibus ſuis; & juſtitiam ſuam de octo Hundredis ſuis, ſicut aliquis anteceſſorum ſuorum, melius & liberius & quietius & honorificentius tenuit*, &c.

I find an agreement made in his time between the Sacriſt of *Burgh*, and *Reginaldus Capellanus* his Vicar, that the ſame *Reginald* ſhould ſerve honourably two Chapels, *viz. de Eea* and *de Thorp*, and pay all duties to the Biſhop, Archdeacon and Dean: for which he ſhould have the diet of a Knight in the Abbots Hall, and the third part of all the profits, which belonged to the Altar; together with the *panis cum companagio altari oblatus*, which was to be his intirely. And upon every *Michaelmas*-day, *inter tertiam*, the whole Convent being preſent, he was to bring the Key of the Chapels, and lay it upon the Altar, from whence he received it: there to receive it again from the Sacriſt, if he had well behaved himſelf. Beſides all which, *William* the Abbot and the Convent of *Burch*, granted and gave to the ſame *Reginald* another Chapel; which was that I ſhall hereafter mention, belonging to the *Hoſpital* of St. *Leonard Capellam infirmorum, qua ſita eſt prope villam de Burch, cum omnibus quæ ad eam pertinere noſcuntur: & cuſtodiam infirmorum, ananutim reddendo infirmis* 2. Sol. *Swaph.* fol. CCXXIX.

This *Domus infirmorum Hugo* ſaith was built by *William Waterville*, who did ſo many other worthy things that I have not room to inſert them. All agree he was depoſed in the year MCLXXV. where *Chron. MS. Johan. Abbatis* hath theſe words, *Ricardus Cantuar. depoſuit Will. de Waterville Abbatem Burgi.* He was commemorated in this Church (notwithſtanding his depoſition) on the laſt of *November* where I find theſe words in the Kalander; *Depoſitio Brandonis & Will. de Walterville Abbatum, & Anniverſarium Adæ de Walkote.*

BENEDICT.

It appears from the Bull of Pope *Urban* before mentioned, that it was two year, after the ſentence given againſt *William*, before *Benedict* was promoted: all which time the King kept it in his hands. And the truth is, there were a great many Abbies void in his time, as *Hoveden* tells us, *viz. Grimsbie, Thornei, Croyland, Weſtminſter, Holm*, St. *Auſtins* in *Canterbury, Abendune, Abbotsbury, Battle, Hide*, &c. But at laſt the Archbiſhop (who four year before had been Prior of *Dover* and elected to the See of *Cant.* 1173.) prevailed with the King for the advancement of his old Neighbour and acquaintance *Benedict*; who at this time was *Chancellor* to the Archbiſhop, and alſo Prior of the Church of *Canterbury*; that is,

* *Chron. ad Ann.* 1176.

* *Actus Pontif. Cantu.*

is, of the Church of the *Holy Trinity*. So *Gervaſius* calls him *, *Benedictus Domini Cantuarienſis Cancellarius*, &c. who promoted him, he ſaith in another place, by the conſent of the King; *Depoſuit certis ex cauſis Willielmum Abbatem de Burgo, & eidem, ex aſſenſu Regis, ſuppoſuit Cancellarium ſuum Benedictum* *. That is, *Richard* the Archbiſhop obtained the place for him, as *John Bromton* explains it *ad An.* MCLXXVII. *eodem anno Rex conceſſit Benedicto Priori Sanctæ Trinitatis Cantuariæ Abbatiam de Burgo*, &c. Our Hiſtorian (whom, from this time forward I take to be *Robert Swapham*; for by the very writing it appears a new man begins to carry on the ſtory where *Hugo* left) ſaith he was *Prior Eccleſiæ Chriſti Cant.* (which is the ſame it will appear preſently) and was elected Abbot at *Wincheſter*.

All agree he was made Abbot in the year MCLXXVII. in the beginning of which I find him ſtill Prior of *Chriſts-Church*. For *William Thorn* in his *Chron.* hath ſet down a compoſition made between the Monks of St. *Auſtin* in *Canterbury*, and the Church of the Holy Trinity: which begins thus. *Benedictus Prior & Conventus Eccleſiæ Chriſti Cant. univerſis Chriſti fidelibus ſalutem*, &c. and then, relating how he and *Roger* Elect of the Monaſtery of St. *Auſtin* had changed certain Lands one with another (which are there particularly mentioned) it concludes thus, *Facta eſt autem hæc compoſitio vel conventio, anno ab incarnatione Milleſimo CLXXVII.* ſeven year after the Murder of *Thomas a Becket* in his Church. Where, by the way, it may be obſerved, that this *Roger* had himſelf been a Monk of the Church of the Holy Trinity (where *Benedict* now was *Prior*) and was keeper of the Altar, where *Thomas* was ſlain.

As ſoon as *Benedict* was here ſetled, he ſtraightway indeavoured to deſtroy the ill Cuſtoms, which had crept into the Monaſtery; to reſtore regular diſcipline; and then to free the Church from the debts left by his Predeceſſor: of whom the *Romans* and many in *England* had exacted 1500. Marks. The Ornaments of this Church alſo were diſperſed and pawned in ſeveral places: which was ſuch a burden to this Abbot, that, out of the load of grief he had upon his mind, he went to *Canterbury* with one Monk alone, and there ſtaid many days.

When he had a little eaſed, and freed himſelf, not without much labour, from thoſe demands and vexations, he returned hither and gave his mind to Meditation in the holy Scripture. They are the words of *Swapham*, who ſaith he compoſed himſelf *unum egregium volumen*, one moſt excellent volume (as they then accounted it) *de paſſione & miraculis Sancti Thomæ*: and cauſed a great many others to be tranſcribed for the uſe of the Monaſtery; which are thoſe ſet down by Mr. *G.* out of *Wittleſea*, who did in this but tranſcribe *Swapham*. Who tells us of a great many benefactions beſides thoſe named by Mr. *G.* eſpecially in precious Ornaments beſtowed upon the Church; which made his memory deſerve, as his words are, to remain in benediction for ever. The principal were *three* rich Palls, and ſix *Cheſibles*: the laſt of which were black Embroidered with Golden Trees before and behind; and full of pretious Stones from the top to the bottom. He acquired alſo many Reliques of *Thomas a Becket*, *viz.* his Shirt, his Surplice, and a great quantity of his Blood, in two Cryſtal veſſels; with two Altars of the Stone upon which he fell, when he was murdered. Whoſe Chapel begun by *William de Waterville*, he finiſhed, together with an Hoſpital, adjoyning to it. From whence I gather that Mr. *G.* is miſtaken in his opinion, about the place of it; which was not in the middle Arch of the Church-Porch, but at the gate of the Monaſtery; and is now, as I conceive, the *School-houſe*. For thereabout

about the Hoſpital was, as I learn from a Charter of King *Richard* I *. Wherein this benefaction of *Benedict*'s is remembred. It contains a grant of all the Lands ſometimes belonging to *Thuroldus de Sutona*, unto his beloved and faithful Clerk *Magiſter Damianus*; to have and to hold them *de Hoſpitali Sancti Thoma Martyris, juxta portam Eccleſiæ de Burg*, which Land was the purchace of *Benedict* Abbot of *Burgh*, and aſſigned by him to the aforeſaid Hoſpital, *in perpetuam Eleemoſynam*: Upon this condition, that the aforeſaid *Damianus* ſhould pay out of it yearly to the Almoner of the Church of *Burgh*, *one* Mark of Silver; and after his deceaſe the whole Land to return to the aforeſaid *Hoſpital*. It is dated at *Spire* 20. of *Novemb.* in the fifth year of his Reign, *per manum Will. Eleyenſis Epiſcopi Cancellarii*.

* *Swaph.* fol. XLIX.

But this is more fully cleared by the *Chron. MS.* of *John* Abbot who ſaith expreſly that this Chapel of St. *Thomas* was at the *Gate of the Monaſtery*. Ad An. MCLXXV. *Solomon Prior Elienſis factus eſt Abbas Thorneyenſis, & Benedictus Prior Cantuarienſis factus eſt Abbas Burgi. Qui fecit conſtruere totam Navem Eccleſiæ Burgi ex lapide & ligno a Turri uſque ad frontem. Et Capellam in honorem Sancti Thoma Martyris ad portam Monaſterii.*

He begun alſo that wonderful work, as *Swapham* calls it, *juxta bracinum*; but did not live to finiſh it. The Abbey in his days was full of all good things; in the Convent there was joy and peace; in his houſe nobleneſs and exaltation; among the Servants in the ſeveral Offices, jocundneſs and mirth; the greateſt plenty of meat and drink; and at the Gate a gladſome reception without any murmuring of the Gueſts or Strangers.

He procured a large Charter from *Rich.* I. in the firſt year of his Reign, dated at *Canterbury*, confirming to them all their Lands and Poſſeſſions in the ſeveral Counties of the Realm (which are particularly enumerated) *in perpetuam Eleemoſynam*. And thereby it appears that *Benedict* recovered the aforeſaid Lands in *Sutton*, with the Mill and appurtenances, from *Toorald* Son of *Anketillus*, who reſtored them to the Church, as part of its *Demeans*. And afterward alſo purchaſed of the Nephews and Heirs of the ſame *Thorald*, *Pileſgate*, *Badigtune* and *Bernack* and other Lands, which *Gaufridus* Son of *Gaufridus* gave to the Monaſtery: with a great many other things, worth the remembering, if I had room to inſert them. I will name only the laſt, *Concedimus etiam pro amore Dei & Sancti Petri, & ob reverentiam beati Oſwaldi Regis & Martyris, quod prædicti Monaſterii Milites, qui Guardam ſuam faciunt in Caſtello noſtro de Rokingam ſint quieti; ſolvendo ſingulis annis tempore pacis de feodo militis 4. ſolidos, ſicut facere ſolebant tempore Henrici R. avi noſtri*, &c.

There is a Charter of the ſame year, bearing date 22. *March* from *Roan*, confirming all their Liberties, particularly the 8. *Hundreds* (for which he afterwards granted a ſpecial Charter by it ſelf) Which Charter being loſt when he was Priſoner in *Germany*, he renewed it and in ſome things inlarged it, in the Xth year of his Reign.

Many others there are of his, but I ſhall name only one more concerning their Woods in *Naſſo Burgi*: with free liberty of hunting the Fox, the Hare, the Cat in all their Mannors (ſaving to the King his other game) and that they ſhould have, *Canes non expedatos*, Dogs not *lawed*, as they called it, by cutting off the three fore Nails, or paring the ball of the foot. There was this priviledge alſo in the ſame Charter, that they ſhould not anſwer for any offence in this kind, but before himſelf, or his Chief Juſtice *de Foreſta*: becauſe his pleaſure was, that they ſhould be quiet from all other Bailiffs.

The

The Charter mentioned by Mr. *G.* granted by King *John*, while he was only Earl of *Mortaing*; runs thus: *Karissimo amico meo Benedict. Abbati de Burgo & omnibus successoribus*, &c. wherein he grants *tres cervos & sex damas singulis annis capiendas*, whensoever they pleased; between the feast of St. *John Baptist*, and the *Exaltation of Holy Cross*; either in his Forrest *de Sirmod* or in *Clay*.

I must omit the *Compositions* made by him with several persons. Among his Ordinances this was one that the *Sacrist* should find a *Cope*, and an *Albe* every year, for the blessing of *Fonts* and *Wax*, in the Vigils of *Easter**. *Statutum est per venerabilem Abbatem Benedictum*, &c. *quod Sacristia inveniet singulis annis in perpetuum unam cappam novam & bonam ad benedictionem fontium, & unam albam bonam & bullatam, ad benedictionem ceræ in vigilia Paschæ.*

* *Swaph.* fol. CCLXXIV.

There was a great controversie in his time between *Baldwin* Archbishop of *Cant.* and the Monks of the Holy Trinity (where *Benedict* had been *Prior*) about *Roger de Norreis*, whom the Archbishop had made *Prior* against the will of the Monks, and some other things. About which the Pope sent over a Cardinal *à latere*; who with King *Richard*, his Mother, and a great many Bishops and Abbots, made peace and a final agreement between them, unto which they all set their Seals, and among others, *Benedictus Abbas de Burgo*, An. 1189 *.

* *Rog. Hovedon* p. 662.

Three years after *Hugo* the Bishop of *Durham* being Excommunicated by *Gaufridus* Archbishop of *York*, and appealing to Pope *Celestine* he sent his Letters directed to the Bishops of *Lincoln* and *Rochester*, *& dilecto suo Abbati de Burgo*; requiring that in their Churches they should declare the Excommunication to be void. Which Letter *John Bromton* hath set down at length *ad An.* 1192.

The next year this Abbot dyed, as the *Chron. Johan. Abbatis* tells us *An.* MCXCIII. *obiit Benedictus Abbas Burgi, cui successit Andreas.* So he did not live to see King *Richard* return from his Captivity, which was not till the next year, as the same Writer saith. *MCXCIV. Rex Richardus liberatus à carcere venit in Angliam.*

The Counsel he gave about the Kings redemption is thus related by *Swapham*. Many of the Nobles being of opinion that *ten* of the best Cities of the Kingdom should be sold, and with that money his Ransome paid, this Abbot being extreamly afflicted to think of the disgrace and damage it would be to the Realm, humbly advised them to have all the *Chalices* in *England* prized; and gathering their price, as his words are, into one summ, that should be given for his redemption, *sine gravamine alicujus*. Which Counsel was approved and confirmed by all present; and it was done accordingly. But *Walsingham* reports it thus, that the greater Churches promised their Treasures which had been heaped up from antient time; the Parish Churches their Silver Chalices; and by common consent it was agreed that the Archbishops, Bishops, Abbots, Priors of Conventual Churches, Earls and Barons, should give the *fourth* part of their Annual Rents.

Swapham saith he dyed on *Michaelmas*-day. But the Kalander saith on the 25. was *Depositio Domini Benedicti Abbatis.*

ANDREAS

ANDREAS.

The Character *Swapham* gives of him is, that he was a man of great Religion and Authority, as well as age: and being very mild and peaceable, made it his indeavour to plant and eſtabliſh peace and tranquillity in his flock. He gave (as Mr. *G.* obſerves) the two Towns of *Alwalton* (or *Athelwoltone*) and *Fletun* to the Kitchin of the Convent, but with exception of the *auxilia ad feſtum Sancti Michaelis*. Which his Succeſſor remitted, and aſſigned alſo to the Monks Kitchin by his Charter. He gave alſo to the *Infirmary* 6 Marks a year, *de furno Burgi*, as appears by his Charter, *fol.* 102. which gift remained till the time of Abbot *Walter*: who aſſigned thoſe 6. Marks to the *pitanciary*; to find as much Wine as ſhould be ſufficient. But afterward, the *Pitanciarius* being negligent, they were brought into the Treaſury, by the order of the Abbot and Convent, to be imployed for the above ſaid uſe. This *Andrew* firſt aſſigned forty ſhillings *de Alebode*, for the Anniverſary of his Predeceſſor *Benedict*: who had recovered that Manor of *Alebode* from the Canons of *Berlinges*. I do not read of any *Anniverſaries* obſerved before this; and therefore ſuppoſe thoſe words *primo aſſignavit*, are to be underſtood, as if he had ſaid, that *Andreas* firſt brought up the Cuſtom of *Anniverſaries*: with ſuch ſolemnity, that is, as ſhall be hereafter mentioned

He gave alſo two Windmils at *Paſton*, and ſix pound *per an.* from *Tinewell*, and forty ſhillings from *Caſtre*, as appear by his Charters: which I find about other matters, but have not room to give a particular account of them. Among the innumerable gifts to the *Eleemoſynary* (the time of whoſe grant is not ſpecified) I find one in this Abbots days: by *Willielmus de Witerinton* with the aſſent and will of his Wife and his Son *William* and his Heirs, of IIII. Acres of Arable Land, *ſub Eſtwood*, which lay between the tillage of the Abbot and the Land of *Salomon fratris pia memoria B. quondam Abbatis Burgi*. Which four Acres he offered upon the great Altar of St. *Peter*, to God and the *Eleemoſynary*, *coram Dominis meis Andrea tunc Abbate Burgi, & toto conventu ejuſdem*, &c. as the words of the Charter are. Immediately after which follows a gift of *David de Beggevile* of all his Land in the ſame place: in conſideration of which the Abbot and Convent received him and all his, whether living or dead, into their Fraternity, *in vigiliis, jejuniis, orationibus, & in miſſarum celebrationibus & in omnibus aliis beneficiis, quæ fient in prænominata Eccleſia in perpetuum.* Fol. CCLIII.

Not far from which there is a Deed of *William* Vicar of *Burgh* (it is not ſaid in what time, which in an exchange of Land mentions a Chapel of St. *Botulphs*, which I know not where to find. It is in theſe words, *ſciant preſentes & futuri quod ego Willielmus Vicarius de Burgo ad petitionem Parochianorum meorum dedi & conceſſi in Eſcambium, Deo & Sancto Petro & Eleemoſynarie Burgi unam dimidiam acram terræ arabilis, quam adquiſivi; ſc. illam quæ jacet inter terram Thomæ Speciarii, & terram Agnetis quondam uxoris Henrici, in cultura quæ jacet inter boſcum de Weſtwoode, & Capellam Sancti Botulphi, pro quadam placia pertinente ad ortum Eleemoſynarie Burgi, ſuper q. cancellum capellæ Sancti Johannis Bapt. conſtructum eſt*, &c.

Which Chapel alſo of St. *John Baptiſt* ſeems to be diſtinct from the Church of that name.

Swapham doth not tell us when he dyed: But the often mentioned *Chron.* of *John* Abbot ſaith *An. MCC. obiit Andreas Abbas Burgi, cui ſucceſſit Acharius Sancti Albani.* So he governed (not about 5. but) about ſeven

ſeven year. His memory was celebrated on the twenty firſt of *February*: when, I find in the *Kalander* was, *Depoſitio Domini Andreæ Abbatis.*

ACHARIUS.

As King *John* gave the Abbey of *Burgh* to this Prior of St. *Albans*, ſo in the ſame year he gave the Abbey of *Ramſey* to the Prior of *Burgh*. They are the words of *Rog. Hoveden* * in that place where he calls this Abbot *Zacharias* as Mr. *G.* obſerves. But he did not put him in preſently, upon the death of *Andreas*: for *Swapham* tells us he received the Abbey in *Rogation* week: and found it ſo bare of all manner of Proviſions, that there was not food enough for one day. The reaſon was, the Archbiſhop of St. *Andrews* in *Scotland*, to whom the King had given the cuſtody of the Abbey, while it was void, had left nothing; but carried all that he could away with him. Notwithſtanding which, this good man in a ſhort time was able to furniſh the place not merely with neceſſaries, but ſuperfluities. For beſides a great many rich veſtments, he gave to the Church Silver Baſins for the great Altar; with a caſe of Gold and Silver, ſet with pretious ſtones (*opere pulcherrimo & ſubtiliſſimo*) for the Arm of St. *Oſwald*. A yearly Rent alſo to the *Refectory*, and the *Pittancia*: to the former of which he gave likewiſe two excellent Cups *de Mazaro*, with great Silver feet richly gilt, and Covers to them; one of which had the three Kings, offering their gifts to our Saviour, in the bottom of it. He gave moreover to the ſaid *Refectory*, Nine great drinking Cups *de Mazaro*, and four Table Knives with Ivory haſts. He aſſigned *Thurleby* alſo to the Chamberlain; from whence, ſaith *Swapham* we have XII Coverlids of St. *Alban*, and as many Coats. He aſſigned alſo to the Chamber, the houſe which *Richard Crookman* offered to St. *Peter*, when he was made a Monk; which yielded the yearly Rent of a Noble. And when the *Celleraria*, upon a time, wanted Proviſion, he fed the whole Convent, from the Feaſt of St. *Peter* and St. *Paul* to the Feaſt of St. *Andrew*, at his own charge. And cauſed the Mill of *Athelwalton* to be repaired, the Land to be ploughed and Sown, and the Corn gathered: which he cauſed to be brought into the *Cellerary*. And out of his pitty to the infirm Monks, who had no where to take the comfort of the air, he gave them, of his own accord without asking, a part of his Vineyard: where *Rich. de Scoter* afterwards planted a garden.

He alſo bought houſes, hard by St. *Pauls London*, which coſt him above two hundred and fifty Marks; and in ſeveral of the Mannors belonging to the Church, cauſed Halls, Chambers, and other edifices to be built: as the Hall at *Scottere*, the Hall at *Fiskertune*, and divers other places which *Swapham* mentions. He gave two hundred Marks to King *John* for his Charter of Liberties, which is ſtill remaining: and diſcharged the houſe of above a thouſand Marks, in the Exchequer. He recovered the Mannor of *Walcote* from *Peter* Son of *Radulphus* (who had held it long, and got many confirmations of it from the Kings of *England*) as well as the Marſh between *Singleſholt* and *Croyland* (mentioned by Mr. *G.*) from which he received yearly, by the conſent and agreement of the Abbot of *Croyland*, four Stone of Wax: which he appointed to be imployed for Wax-Candles, on the Feaſts of the Saints of this Church.

They that have a mind, may read the whole ſtory of this recovery in the *continuation of the Hiſtory of Crowland*, lately put out at *Oxford*, with

* *Ad An.* 1200. p. 802.

with *Ingulphus*, &c. * which tells us it was in the year 1202. not long after he came to the Abbotſhip. But though the King himſelf then, after many meetings and treaties and great expences made a final end, as they ſpeak; yet the controverſie was renewed again not long after, as ſhall be ſhewed in its place. His Conſtitution, wherein with the conſent of the Brethren, he orders how the four Stone of Wax ſhould be yearly ſpent, is as follows. That it ſhould be delivered to the Keeper of the Altar of St. *Mary*: who was to take care that in each of the 3. Feſtivals of St. *Peter* one Wax Candle of five pound weight ſhould burn continually before the great Altar, from the beginning of the firſt *Veſpers*, till after the *completorium* of the Feſtival. In like manner in the four Feſtivals of St. *Mary*, and in thoſe of St. *Oſwald*, St. *Kyneberge*, St. *Kyneſwithe*, and St. *Tibbe*. What remained of the four Stone of Wax, and was left after the *completorium* of thoſe Feſtivals, he was to take care ſhould be ſpent every day *ad miſſam Sanctæ Mariæ*.

* P. 471, 472.

There is another agreement between him and the Abbot of *Crowland*, which I find at the very end of the Book called *Swapham*, whoſe title is this,

De bunda de Fynfet.

Be it knowen to all that be olyve, and to all that ſhall come here after that the Bounde of Fynfete, *which is made mention of in the Fyne betwix* Akary *Abbot of* Peterburgh *and his Covent, and* Henry *Abbot of* Croyland *and his Covent, it is ſet in an Angyl beſyde a Plot that is called now a days* Nomanſland *betwix the waters of* Weland *and of* Nene. *Wich water of* Nene *hath its courſe directly from thence until* Croyland-*Brig, after the courſ of water be the wich men rowe from* Croyland *unto* Doweſdale, *on the South ſyde of a Croſſe ſet there. And the water of* Weland *hath his courſ directly from* Croyland *Brig unto* Nomanſland Hyrum, *by a water called* Twandam *Dyke: And there the water of* Weland *fallyth into* Nene. *And the ſeid* Hyrum *is ſet at a barre, and an Old Welow, anens the Dyke by the wich men go to a place called* Tutlakiſland.

He bought Land at *Stowe* near *Simpringham*, where Abbot *Robert* afterward built houſes: and the cuſtom being that the Abbot ſhould have the *Auxilia Sancti Michaelis* before mentioned, from *Alwallon* and *Flettune*, *viz.* twenty Mark; he gave 15. to the Convent, and left only 5. to his Succeſſors: which Abbot *Robert* alſo aſſigned to the Convent. This goodneſs therefore of his, ſaith *Swapham*, deſerves to be had in everlaſting remembrance: and yet it would be tedious to tell the perſecutions he endured. Which were exceeding great, from a hard King, and from untamed Tyrants, from Forreſters, and other Miniſters; the days then being very evil; becauſe there was great diſcord *inter Regnum & Sacerdotium*, between the Civil and the Eccleſiaſtical power. For they that ſhould have defended the Church took Arms againſt it; and they who ſeemed to be friends of Religion endeavoured to deſtroy it.

There had been a Petition preferred by the Almoner of *Burgh* (in his Predeceſſors time) to Pope *Clement*; ſhowing that he having no Eccleſiaſtical benefice belonging to the Almonry, whereby he might be able to keep good hoſpitality, was willing to aſſign the Church of *Makeſeia* to that uſe, if the Abbot and Convent, who had the right of preſentation would conſent. Whereupon the Pope moved *Hugo* Biſhop

of *Lincoln* to uſe his Authority to perſwade them to grant the ſaid Parſonage, to that uſe: which *Hugo* did, and Pope *Celeſtine* afterward confirmed the Grant of the Church of *Makeſeia* and *Normanby* with all their appurtenances unto the uſe of the Almonry. After which *Acarius*, by the Petition and advice of the Convent ſerled all the Tythes of all their Lands, for the maintenance of Hoſpitality; except of thoſe two Manors *de Stanewig*, & *de Irtlingburgh*. Which was afterward confirmed by *William* Biſhop of *Lincoln*, who recites the whole Charter of *Acarius* in his *Fol.* XCIII.

He granted alſo, out of reverence and reſpect to this Church of *Makeſeia*, and at the Petition of *Galfridus* Son of *Radulphus de Hulme*, one of the *Milites* of *Burgh*, and at the deſire of the Pariſhioners, that they would hereafter have no paſſage through the Church-yard of *Makeſeia*, for their *Horſes*, *Oxen*, *Cows*, *Hoggs* or other Animals; nor by themſelves nor Servants lay any thing in the Church-yard, which might diſcolour, or diſhonour it; ſaving to themſelves only the herbage of the Church-yard and liberty to mow it, &c. *Galfridus*, on his part giving the *Eleemoſynary* of the Church of *Burgh* two Acres of Arable Land in the field of *Makeſeia*; ſo that the Church yard might be freed from all that filth, which was cauſed by the Carriages of the Procurators of the *Eleemoſynary*. Both theſe Charters are remaining *.

* *Swaph.* fol. CIII.

In another Charter this Abbot granted to the ſame *Eleemoſynary*, the offerings of the Chapel before mentioned of *Tho. a Becket* (called there *Capella Sancti Thomæ ad Portam*) for the uſe of the Hoſpital, which belonged to it. Yet ſo, as that on Feſtival days, when the Pariſhioners of St. *John Baptiſt* were bound to make their Oblation at that Church, none ſhould be admitted to hear Maſs in the Church of the Hoſpital, to the prejudice of the ſaid Church of St. *John Baptiſt*. But if any man were ſo weak in Body, that he could not go ſo far as the Pariſh-Church, and therefore made his Oblation in the aforeſaid Chapel, two parts of three of ſuch Oblation ſhould be given to the *Sacriſt*, and the remaining third, to the Chaplain of St. *J. Baptiſt*. Upon other days, if any body came out of devotion, to this Chapel, and made his offerings here, they ſhould be wholly applied to the uſe of the Hoſpital. In like manner if Strangers came to pray there, whether on Feſtival or other days, and offered any thing, or if any Legacy were given to the Hoſpital, all ſhould be intirely applied to the uſes of the poor people there *. And accordingly an agreement was made and drawn in writing, between the *Sacriſt*, the *Chaplain of St. John Baptiſt*, and the Almoner. In which the Feſtivals are expreſſed, on which the Pariſhioners of St. *J. Baptiſt* were wont to offer, and might not be admitted, unleſs in caſe of weakneſs, to hear Maſs in the Chapel of the Hoſpital, *viz. All-Saints*, *All-Souls*, *Chriſtmas*, *Circumciſion*, *Epiphany*, *Purification*, *Good-Friday*, *Eaſter*, *Aſcenſion*, *Whitſunday*, St. *John Baptiſt*, the *Aſſumption* and the *Nativity* of the Bleſſed Virgin, and Saint *Giles*.

* Fol. CIV. and fol. CC.

This Abbot did many other memorable things, for the benefit of the *Infirmary*, and of the Monks *Chamber*: and many things were done by others in his time (particularly *Robert de Tor*, by the will and aſſent of *Acarius*, whom he calls his Lord, gave ſeven acres of Arable Land in *Paſton*, to the Chapel *beatæ Mariæ de Parco*) which I cannot ſet down; without inlarging this Supplement too much beyond the bounds, to which I am confined.

One thing done in his time I muſt not forget: which is a Bull ſent from *Gregory* the IXth. to the Biſhop of *Lincoln*, and him (the Abbot of *Burgh*) im-

importing that the Abbot had repreſented to him, how ſome Monks of his Church had incurred the ſentence of Excommunication, for laying violent hands one upon another, and upon other both Secular and Religious perſons, and Secular Clergy, and other Monks were under the ſame ſentence for denying due obedience to the Abbot, when they were corrected by him; others becauſe they had entred the Monaſtery by *Simony*; and how ſome of theſe Excommunicated Perſons, had preſumed to celebrate divine Offices, not having obtained abſolution; For whoſe Salvation, the Abbot being ſolicitous, had petitioned the ſaid *Gregory*, that it might not be neceſſary for them to come to the Apoſtolical See for the benefit of abſolution and diſpenſation; he, in confidence of his diſcretion, granted him power to abſolve them in all the forenamed caſes (except ſuch enormous exceſſes in laying hands on any body, as might ſeem fit to be referred to the See Apoſtolique) after ſatisfaction made to thoſe who had been injured: And that he ſhould proceed againſt the Simoniacal Monks according to the conſtitution in a General Council; and ſuſpend thoſe who, in contempt of Eccleſiaſtical diſcipline, had officiated in the Church during their Excommunication, for two years *à ſuorum executione ordinum*. Which being finiſhed, he might mercifully diſpenſe with them, if they were of an honeſt Converſation and a better life.

Several compoſitions alſo made by him I muſt omit; and conclude as *R. Swapham* doth, that this good man governed the Monaſtery for about X. years; and was ſuch an example to all of order, honeſty, kindneſs, and bounty, that from him poſterity might learn how to behave themſelves, both in the cloyſter and in the World. And particularly he was extroardinary kind to the Convent; unto whom he ſent meat every day from his own Table, for the conſolation of the Brethren: which the Prior divided among them. The like he did to the *domus infirmorum*; ſending fleſh-meat to thoſe who were weak: and would often ſay in the Convent, *Domini, Domini, niſi per quoſdam veſtrum ſtetiſſet*, &c. My Maſters, my Maſters, had not ſome of you hindred, I had done much good to you. Which ſaying (ſaith *Swapham*, from which we may gather he lived in this time) was not underſtood by us then; but after his death we perceived why he ſaid this, and knew of whom it was meant. But it is no matter, ſaith he, *they are gone; they lifted up themſelves, and the Lord hath caſt them down.* As for this good man, he never rendred evil for evil to any man; but ſtudied more to be loved than feared: and out of mere reſpect to piety took in *two and twenty* Monks: by whoſe merits, and the merits of all the Saints, he prayes the Lord to grant this Abbot pardon, and eternal joy.

Chron. MS. *Johan. Abbatis* ſaith *MCCX. obiit Akarius Abbas Burgi, cui ſucceſſit Robertus de Lyndeſey.* He was commemorated on the 13th of *March*, which was *Depoſitio Domini Akarii Abbatis.*

ROBERTUS de Lyndeſey.

When *ad An.* 1210. *John* Abbot ſaith that *Rob. de Lyndeſey* ſucceeded *Akarius*, it muſt be underſtood thus; that four year after he came into his place: till which time not only this Monaſtery, but many other Churches were kept by King *John* in his own hands. So the ſame Writer tells us, at the year 1214. *Vacabant ſedes Cathedrales*, &c. 'The Cathedral Sees of '*York* and *Durham* were void, with the Abbey of *Wytheby*. In the Pro'vince of *Canterbury*, the Biſhopricks of *Worceſter, Exeter, Chicheſter*; the

the Abbeys of St. *Edmund*, St. *Auſtin apud Cant. Redyng*, St. *Bennet de Holme*, St. *Martin de Bello*, *Ramſey*, *Burgh*, *Cirenceſter* and *Eveſham*. All which were in *manu Domini Regis*: but this year, *libenter conceſſit ut iſtis Eccleſiis vacantibus Paſtores provideretur*. Only he deſired it might be *ſecundum formam & conſuetudinem Regni*: the Biſhops on the other ſide contradicting and deſiring, it might be done according to the Canons. Thus he; who adds that hereupon the *Interdict* which had continued upon the Kingdom VI. year, III. months and XVI. days was taken off: *viris Religioſis non facta reſtitutione bonorum*, but without any care that the Religious ſhould have their Goods reſtored to them. So much did *Pandulphus* favour the Kings inclination.

This Abbot, with whom this Church was happily provided (but whether by the Kings Nomination or no I find not; for the *Chron.* before named ſaith, ſome Abbeys proceeded immediately to chuſe their Abbots, that the King might not obtrude one upon them) was a wiſe, diſcreet, and honeſt man; in all things very provident; as *Swapham* hath delivered his Character to us. Who relates a great many worthy things he had done, and gifts he had beſtowed on the Church, while he was only *Sacriſt.* Among which that of making *thirty* glaſs Windows, which before were ſtuffed with Reed and Straw, was one of the leaſt. He made one Window alſo of Glaſs in the *Regulare Locutorium*; another in the *Chapterhouſe*; on the ſide where the Prior ſat; nine in the *Dormitory*; and three in the Chapel of St. *Nicolas*. He made the whole Chancel of *Oxney* and a Table with the Image of the Bleſſed Virgin upon the Altar. He augmented alſo the *Dormitory*, and made private Chambers: and then built a Larder hard by the Kitchin, for the uſe of the *Celerarius*. Which ſolicitous goodneſs of his, moved the Convent with one conſent to raiſe him to a higher ſtation, by chuſing him for their Abbot: whom they preſented to King *John* at *Wincheſter*, upon the day of the *Aſſumption* of St. *Mary*. Being kindly received by him, he went to *Northampton*, and there on St. *Barnaby's* day received from *Hugh* 2. Biſhop of *Lincoln*, *ordinationis ſuæ benedictionem*.

As ſoon as he returned home, he offered a rich Cope and a Pall: and then made it his buſineſs to deliver the Country from that grievous ſlavery and bondage they were in, by the Forreſters and the Beaſts; which at that time domineered over men. Mr. *G.* hath given ſome account of it; I ſhall only add that this *deafforeſtation* was made in the year 1216. as appears by the agreement made between this Abbot, and the *Milites* and *Francolani*, who had any intereſt in the *Naſſe* of *Burgh*: which is annexed to the *Deſcription* of all the woods, and their names, and the names of thoſe to whom they belonged, when it was diſafforeſted. In the year before which (1215.) King *John* had granted his Charter confirming all the liberties of the Church: which was confirmed by Pope *Innocent* the Third, as may be ſeen in *Matth. Paris*; and there is the very ſame in our Records at the end of *Swapham*.

Beſides the benefactions mentioned by Mr. *G.* (the firſt of which was only covering the Abbots Hall with lead *verſus clauſtrum*, in that part next the Cloyſter) I find divers others, no leſs memorable. For he gave four Marks of Silver to the Infirmary: and eight Shillings *cuſtodi Hoſpitum*, to buy Matts and other neceſſaries for his Office: and got a Bond out of the hands of the *Jews*, for five and thirty Mark; upon which they demanded a vaſt ſumm of money, it being an old debt. He freed alſo the Tenants of this Church in the Mannor of *Stanwig*, *à ſecta Undredi de Hecham*, for a ſumm of money which he gave to the Earl of *Fe-*

vers,

rers. He purchaſed likewiſe the Advowſon of the Church of *Clopton*, and gave two Marks of Gold, and his own Silver Cup, *ad feretrum Sanctæ Kyneburgæ*. He made the new inward gate, and the new Stable for the Abbots Horſes; and the *Vvarium* near the Church-yard. He built not only the Hall of *Collingham*, but of *Stowe*; which *Martin* Abbot afterward changed: and a Chamber at *Tinewell*, another at *Cottingham*, a Summer-houſe at *Stanwick*; with a Chapel, and almoſt finiſhed the Chapel at *Kettring*. Barns he built in ſeveral places, and erected the great building beyond the Bakehouſe and Malthouſe: and by a plea againſt the Abbot of *Croyland* obtained the power of incloſing as much as he pleaſed of the common Paſture, in the Marſh of *Pykirke*, and made it ſeparate: and, finding the Church-yard too ſtrait, he gave to the honour of God and of his Church, a part of his own Vineyard to inlarge it; for the Burial of the Monks, and of their Parents and Friends: which he ſurrounded alſo with a ſtrong and high Wall.

Anciently the Abbot and Convent received 60. Marks of Silver yearly from *Fiskertune* and *Scoter*, for their Clothes and Shoes: which he finding to be too little, added 20. Mark more. And twenty ſhillings alſo for the celebration of three Feaſts in Copes; *viz.* the Transfiguration of our Lord, the Tranſlation of St. *Thomas*, and the birth day of St. *Hugh*. For *Hugh* Biſhop of *Lincoln* who dyed in the year 1200. was canonized a Saint by Pope *Honorius* 2. in this *Robert*'s time *An.* 12200. The Bull is at large, in the Records at the end of *Swapham**; directed to the Biſhop, Chapter, Clergy and people of the Dioceſs of *Lincoln*: bearing date from the ſame place, and the ſame day and year, with that in *Matthew Paris*, who hath ſet down but a little ſcrap of it. * Fol. LXXXVII.

In his time the Monaſtery petitioned Pope *Gregory* the 9. repreſenting the danger they were in, to loſe ſome Tythes, which they had held from the very Foundation of the Church; becauſe ſome Deeds concerning them were loſt, or could not be found: and therefore deſiring that he would command ſome very old men to be examined about this matter, before they dyed; leſt they ſhould loſe all poſſible proof of their right. Whereupon the Pope ſent his Apoſtolical Letters to the Priors of *Deeping*, and St. *Leonard* in *Stamford*, and to the Dean of *Stamford*, that they ſhould hear and examine ſuch Witneſſes as the Abbot and Convent could produce; and cauſe their teſtimony to be Recorded, and to make a publick Inſtrument thereof. *Datum Laterani 7. Kaland. April. Pontif. noſtri Anno 7.*

And here it may be fit to mention the Council of *Laterane*, unto which there was a general citation, ſaith *Swapham*, thoughout Chriſtendom: in ſo much that there were aſſembled 400. Biſhops, above 800. Abbots and Priors; and Procurators without number. So *John* Abbot *MCCXV. Roma Concilium Lateranenſe ſecundum celebratum eſt, ubi Epiſcopi CCCC. Abbates & Priores DCCC. & ultra; Procuratorum non erat numerus.* Here it was provided among other things, that all Convents of Monks ſhould faſt (that is, eat no Suppers) from the Feaſt of the exaltation of the Holy Croſs, till *Eaſter*. Which order the Abbot when he returned from this Council, prevail'd with his Convent to obſerve as they did at *Rome*. But not without many intreaties; for it had been the cuſtom, not only here at *Burgh* but in other places, for the Monks to eat two meals a day at certain times; for inſtance, from the exaltation of *Holy Croſs* till the firſt of *October*; from the *Nativity* till the Octaves of the *Epiphany*; and many other days, within that compaſs of time forementioned: on which the Convent was wont to have one diſh at Supper with Cheeſe. And therefore *propter integritatem*

tem Eleemoſynæ, that their conſtant allowance might not be diminiſhed, the Abbot ordained, that what was wont to be provided for their Supper they ſhould have at Dinner.

While the Abbot was at *Rome* King *John* demanded the whole military ſervice of the Abbot. Whoſe Attorneys complaining that they could not *juſtitiare milites libertatis Burgi* (make theſe men do their duty) the King commanded their fees to be deſtrained. Which when the Attorneys ſaid they could not do, the King gave away the Land of *Nic. de Baſſingburn* to *Baldwinus de Gynes*; and the Land of *Roger de Torpel*, to *Will. Blome*; and the Land that was *Rad. de Dyve* in *Upton*, to *Rob. de Nevile* of *Scottone*: and the Land of *Richard de Watervile* to *Will. de Palmes*; and the Land of *Will. Andegavenſis* in *Chirchefeild*, to *Ade Furneis*; and the Land of *Hugo Wac in Deeping* with the appurtenances to *Will. de Bruere*; and ſo he diſpoſed of the reſt of the Lands. And commanded *Will. de Aundres* Conſtable of *Rockingham* that he ſhould deſtrain all the military feods: and that he ſhould not meddle with the demeſne of the Abbot, but let it be undiſturbed, *utpote liberam Eleemoſynam Domini Regis.*

* *Swaph.* fol. CCLXX.

Theſe *feods* I ſuppoſe were reſtored, upon their ſubmiſſion, for I find in a Marginal Note *, that *Reg. de Torpel* refuſed to ſerve unleſs the Abbot paid his expences: upon which his Eſtate he held of the Abbot being ordered to be ſeiſed, he ſcarcely obtained the favour to ſerve upon his own proper charges.

Before his time there had been great diſcord and murmuring, contention and envy frequently happened among the Brethren, *propter minutionem*, about blood-letting (which was very neceſſary ſome time to thoſe ſedentary people, who were ſubject to repletion) And no wonder, becauſe no body could, *accipere minutionem*, be let blood, without an Order from the Prior: who let ſome have it oftner, others more rarely; ſome after *five* weeks, others after 6. and others not till after 8. or 10. or 15. or perhaps half a year. To take away therefore all trouble out of their minds about this matter, this Abbot ordered that the Convent ſhould be divided into *ſix* parts, and upon the day of letting blood, he that was the Senior of that part, whoſe turn it was to have the benefit of it, ſhould ask *licentiam minuendi* (and that under his hand) for his Brethren from the Prior.

In the Margin of the Book there is this Note. That in Abbot *Walter's* time this mode of *minution*, was thus far altered; that they ſhould be divided into *five* parts, and then *minuerentur modo ſupradicto.* For *Robert Groſteſte* Biſhop of *Lincoln* in his Viſitation had forbidden the eating of fleſh altogether, unto the Monks every where; except only in the *Infirmary*, or in the Abbots Chamber: which was accounted by them an unſupportable burden. It is further alſo noted, that the Convent in former times, had liberty at three ſeaſons in the year, to eat as much fleſh as they pleaſed, in a houſe deputed for that purpoſe; and in the *domus Hoſpitum*, houſe where they entertained Strangers; and in all places where they eat out of the *Refectory*, they might eat fleſh. Which liberty was quite taken away by the above named Inhibition of the Biſhop. They who were *minuti* let blood, were formerly refreſhed in the *Refectory* three times a day, with a regular diet; as appears by the *antient Cuſtomary* of this Church.

Swapham obſerves, that he found LXXII. Monks here when he came to the Convent: and ſo many, I have noted before, King *Henr.* I. found here, when he took an account of all belonging to the Monaſtery, upon the death of *John de Sais.* And therefore what is ſaid of *Akarius* his taking in XXII. Monks, muſt be underſtood, I think, of ſupernumeraries, whom he

he maintained for his time at his own charges, *ex intuitu pietatis*, as the words there are.

For the maintenance of theſe, the Lands in *Alwalton* and *Fletton* had been given by *Andreas*: but were not ſufficient to ſupply the *Kitchin* with proviſions, though it had other Rents beſides; which are all diſtinctly mentioned in a Charter of his *, wherein he gives thoſe Mannors intirely to the *Celerary*, with all that had been reſerved out of them to the Abbot, at the Feaſt of St. *Michael*. This Abbot *Robert* therefore gave other Revenues, not only for the recreation, as the word is, of thoſe 72 Monks; but for the increment of eight Monks more: whereby the whole Number was made LXXX. And particularly *Belaſiſe*, as Mr. *G.* obſerves, to find thoſe 8. with Bread and Beer. Which Corn and Malt was afterward changed into money, in Abbot *Walters* time, becauſe the *Celerarius* of the Abbot and his Servants, would receive none but the very beſt; which was the occaſion of great quarrels.

* *Swaph.* fol. CV.

In the Charter wherein he ſettles thoſe Lands, he makes mention of the obſervation of his own *Anniverſary*: the expences of which were to be born out of them. *Andreas* I noted before began this cuſtome, as far as I can find, aſſigning an annual Penſion for the celebrating of the Anniverſary of *Benedict* his Predeceſſor. After which I find no mention of it till this Abbots time; who took care not only of his own, but both of *Andreas* his, and of his Succeſſors *Akarius*. For after the Conſtitution of *Akarius* directing how the four Stone of Wax from *Croyland*, ſhould be imployed; there follows immediately a Statute of this Abbot *Robert*; ordaining that upon the Anniverſaries of *Andreas* and *Akarius*, the *Celerarius* ſhould provide *four* good diſhes of meat for the Convent, rogether with Wine if it could be had, or elſe good Beer; and that the *Elecmoſynary* ſhould diſtribute to the Poor that came on thoſe dayes, a convenient portion of Bread and Ale.

What the Religious part of the obſervation of theſe days was in this Church, I have not yet found: but in other Churches it appears to have been very ſolemn and great. Particularly in that of *Weſtminſter* (where they were of the ſame Order with the Monks of this Church) Anniverſaries were about this time kept in all regards, very magnificently. For example, Abbot *Walter* (who dyed not long before *Rob. Lyndſey*'s days *An.* 1191.) gave the Mannor of *Padington* to that Church, and totally deputed it, to this uſe, for the celebration of his Anniverſary, on the Feaſt of St. *Coſmas* and *Damianus*. On which day he requires the Almoner to provide for the whole Convent, *Simnella*, *Gaſtella*, *Canaſtella*, *Brachinella* and *Wafras*: and to every one of the Brethren one Galon of Wine, *cum tribus bonis pitanciis*, with three good diſhes of Meat (called *pitancias* from the word *Piety*, and thence alſo called *Miſericordias*, now called in the Colledges *exceedings*) and alſo good Ale in abundance before the Brethren at all the Tables, as upon other Feaſts and Anniverſaries it was wont to be found by the *Celerarius*, in the great Tankard of five and twenty Galons. For the ordinary gueſts, who ſhould that day dine in the *Refectory*, he requires him to provide *two* diſhes of Meat, with Bread and Wine, and Ale honourably and abundantly: and for the more honourable perſons make the ſame proviſion, as for the Convent. And beſides, find for all comers whatſoever, from the hour that the Table concerning the Anniverſary was read in the Chapterhouſe, untill the *Completorium* of the next day, both in Meat and Drink, Hay and Oats all things neceſſary: nor was entrance to be denyed to any perſon, whether Footman or Horſeman. He was to make proviſion alſo for the Nuns of

Holborn, for the Servants of the Monaſtery, and for *three hundred* poor; every one of which was to have a loaf of Bread, (of the ſame weight with the Bread of the Convent) and a pott of Ale: and they who had no Veſſels might drink *pro voluntate*, as much as they pleaſed. And, to omit the reſt, there was after all, *Mede* to be provided, for the Convent *ad potum charitatis*.

As for the Religious part of the Ceremony, it was after this manner. On the vigils of the forenamed day, the *Prior* and the Convent ſang, *Placebo* and *Dirige*, with *three* leſſons; as on other principal Anniverſaries they were wont, with ringing of Bells: two Wax-Candles burning continually at his Tomb (which was on the South ſide of the Cloyſter) from the ſaid Vigils, to the end of the Maſs *da Requem*, which was ſung the next day.

On the Anniverſary of *Richard de Crokeſley*, who dyed as long after this time, as the other did before it (1258.) there was a far greater ſolemnity: for which he gave the Mannors of *Hampeſtede* and of *Stoke* with other Rents. It began with ringing of Bells, the evening before, for which they received xiii *s.* iiii *d.* and the next day after Maſs, there were Alms given to a *thouſand* poor people: and for ſix days following to *five hundred* every day; to every body a peny, *&c.* And he ordained that four Monks ſhould every of thoſe days ſay Maſs for his Soul at four ſeveral Altars: four Wax Candles burning at his Tomb, during the Maſs, if he was buried in the Monaſtery; if without it, then two of the Candles were to burn at the Altar of the Holy *Trinity*, the other two at the Altar of *Edward* the Confeſſor. Provided that upon his *Anniverſary* four Wax-Candles ſhould burn all day about his Tomb, or before the Altars now named, for which he aſſigned three pound, &c. This was agreed in the Chapterhouſe on the *Friday* after the Feaſt of St. *Barnaby* 1256. and he got a confirmation of it from *Alexander* 4. But ten year after his death they obtained a Modification of this Anniverſary from Pope *Clement* IV. according as the Abbot of *Waltham* and other Delegates appointed for this buſineſs, ſhould think fit to moderate it. I omit many others, which are in a MS. Hiſtory of that Church written by *John Fleete* a Monk of that Church: which he collected out of better writers than himſelf.

After ſome ſuch manner no doubt, Anniverſaries were obſerved in this Church of *Burgh*: for I find that in *Akarius* his time, *Hugo de Longo Campo*, Son of *Henry de Longo Campo*, out of reſpect to God and the Salvation of his Soul, granted all his Land in *Eyliſwurthe*, viz. *quadraginta ſex ſolidatas terræ in liberam puram ac perpetuam Eleemoſynam*, for the making of his Anniverſary, *cum debita ac ſolita ſolemnitate*, with due and with uſual ſolemnity. Which Charter of his was afterward confirmed by *Hubert* Archbiſhop of *Canterbury**.

* *Swaph.* fol. XC.

Immediately after that Statute about the forenamed Anniverſaries, there follows a Conſtitution (which I ſuppoſe therefore was made by this ſame Abbot *Robert*) directing what was to be done when any part of the Body or Blood of our Lord in the Sacrament, by negligence fell upon the Ground, or upon a Matt, Carpet, or the like. Concerning which two other Conſtitutions follow; with verſes comprehending the ſenſe of them: which I have tranſcribed and put in the Appendix.

Ibid. Fol. CCLXIII.

This Abbot lived in evil days (which makes the many good things he did beſides theſe the more commendable) there having been great diſcord, as *Swapham* obſerves, between the King and the Church, inſomuch that the Kingdom was interdicted for above ſix years: after which followed cruel and moſt ſhameful Wars between the King and his Nobles; in

in which Churches were broken down and deſtroyed, and what was in them was pillaged and carried away. After he had governed *Nine* year and ten months he dyed, in the Feaſt of *Criſpinus* and *Criſpinianus*. It ſhould be *eight* year, for he began to govern in the year 1214. and all agree he dyed in the year 1222. So the *MS. Chron. Johan. Abbatis.* An. MCCXXII. *obiit Rob. de Lyndeſey Abbas Burgi, cui ſucceſſit Alexander Abbas.* And ſo *Swapham* himſelf.

In which year, I find in the ſame *Chronicon* there was a Council held at *Oxford* in the Church of *Oſney*, by *Stephen* Archbiſhop of *Canterbury*, where the Biſhops and other Prelates being generally preſent, ſome of the Inſtitution made in the forenamed Council of *Lateran*, with ſome additions, for the reformation of the Clergy and people, were recited. Two of the moſt Noble of which (as he calls them) he ſets down. The *firſt* concerning the *Prelates*; that all of them both Biſhops and Abbots ſhould be bound to change every year, thoſe that waited on them in their Chambers; *ut plures haberent teſtes ſuæ Sanctimoniæ & caſtitatis.* The other belonging to Subjects; that all Monks and Nuns who were under a Rule, ſhould every year, openly in the Chapterhouſe, recite their profeſſion before the whole company; *ut ſemper illius memores fiant ad Deum devotiores.*

He was commemorated here on the day after *Symon* and *Jude*, as appears by the Kalander: where over againſt that day, I find *Depoſitio Domini Roberti de Lyndſey*: which doth not agree with *Swapham*'s account, who places his death on the 25*th* of *October*.

ALEXANDER de Holderneſs.

So named from the Country where he was born; which alſo gave the preceding Abbot the name of *Lyndeſay*. He was a man much beloved by his Convent, becauſe he was a good Paſtor: who gave many very rich Veſtments to the Church (mentioned particularly in *Swapham*) and built, not only the Halls Mr. *G.* ſpeaks of, but the *ſolarium magnum* at the door of the Abbots Chamber, and a *Cellerarium* under it: and furniſhed the Church alſo, with that pretious Cryſtal Veſſel, as *Swapham* calls it, wherein the blood of *Thomas a Becket* was kept, and with divers Reliques. And he was about many other works, in which death ſtopt him; after he had governed four years compleat. For he dyed on the ſame day he was choſen Abbot: which was the Feaſt of St. *Edmund* King and Martyr: or, (as he ſaith a little after) the Vigils of that day. *An.* 1226. And ſo it is in the *Kalander* Nov. 17. (it ſhould be 19.) *Depoſitio Alexandri Abbatis & Anniverſarium Reginaldi de Caſtre & Matildis Uxoris ejus.* The *Coron. Johan. Abbatis*; agrees to the year, beginning *An.* MCCXXVI. with theſe words. *Ob. Alexander Abbas Burgi, cui ſucceſſit Martinus.*

In his time the fifteenth part of all the Goods in *England*, were given to the King *Hen.* 3. as appears by his Charter. The Friers Minors alſo came into *England*, as *Abbot John* bewails with many deep ſighs and groans, at the end of *An.* MCCXXIV. *Eodem Anno, O dolor & pluſquam dolor, O peſtis truculentiſſima, fratres Minores venerunt in Angliam.*

He made this compoſition with *Baldwin de Ver* of *Thrapeſtone*, from whom the Abbot and Convent claimed many payments, *de auxiliis Vicecom. & ſectis Hundredorum & viſu franciplegii*, &c. that he ſhould be free

from thoſe and all other demands, upon the account of his Lands in the Abbots VII. Hundreds, paying yearly on the Feaſt of St. *Michael*, half a Mark of Silver, *&c**.

* *Swapb.* fol. CCIII.

He made alſo a friendly confederacy with *Hugo* the Abbot of St. *Edmund*, and their reſpective Convents: who by this league were tied in a Bond of ſpecial affection, for mutual Counſel and aſſiſtance for ever. It is ſet down at large, in *Swapham* *; but I ſhall only give the Reader a taſte of it. They were ſo linkt together, as to account themſelves one and the ſame Convent: ſo that if one of the Abbots dyed, the ſurvivor being deſired, was immediately to go to his Convent; and there before him they were to make a Canonical Election; or if already made, they were to declare it in his preſence. If the Friers of either place were by any neceſſity driven from their Monaſtery, the other was to receive them, and afford them a familiar refuge and aid: with a place in their Quire, Chapterhouſe and *Refectory*, *ſecundum converſionis ſua tempus*.

* Fol. XCIX.

This Abbot among others ſigned the confirmation of the great Charter of *England*, and the *Charter de Foreſta* in the *9th* year of *Hen.* 3. unto which the great Biſhops and Abbots and Earls are witneſſes, and among the reſt *Abbas de Burgo Sancti Petri* (but he is not named) in the *Annales Burton* ad An. 1224.

But that which was moſt memorable concerning this Abbot is, the care he took about the VIII. Monks augmented by his Predeceſſor, which I find in a Charter by it ſelf, in theſe terms, *Univerſis Sanctæ Eccleſiæ filiis ad quos preſens ſcriptum pervenerit*; *Alexander permiſſione Dei Abbas de Burgo, ſalutem in Domino*, &c.

Wherein, out of his paternal care to provide well for thoſe eight Monks, which *Robert* his predeceſſor had added to their wonted number, and at the Petition of the Convent, he granted and confirmed to the *Celerary*, all the new *aſſarts* belonging to the Monaſtery in *Naſſo Burgi* ſc. *Belaſis* with all its appurtenances, *Glintonhawe*, and the aſſart of *Eſtnude* and *Franehawe*, of the purchace of the forenamed *Robert* Abbot, of *Will. de Ginniges*, and all the Meadow in *Norburch*, to find fifty ſeam of Wheat and threeſcore of Barley; and 80. of Oates, for the drink of thoſe VIII. Monks. He grants alſo to the Chamber of the Monaſtery, for the increment of thoſe Monks X. Marks of Silver, to the wonted Rent of LXX. Marks from *Fiskerton*, *Collingham* and *Scottere*, to be paid yearly, at the 4. quarters, *viz.* XX. Marks at the Feaſt of the Nativity, &c. And beſides he grants to the ſame Chamber, all his Land in *Thurlbey* with all the appurtenances, *&c.*

His Succeſſor *Martin* confirmed this Charter in the very ſame words *Fol. CVI.*

MARTINUS de Ramſey.

Alexander dying on the Vigils of St. *Edmund* and being buried the next day after, *Martin* was choſen on the fourth of the *Nones* of *December*, that is on the ſecond day of that month: and was received by King *Henry* on the *Octaves* of St. *Andrew*: and the ſame day confirmed by the Biſhop of *Lincoln*, after the examination of the Prior and three Monks About his Election, in S*t*. *Katherines* Chapel at *Weſtminſter*: and received his Bendiction, as Mr. *G.* obſerves, on the Feaſt of St. *John Evang. apud Tinghurſt*: and then was inſtalled at *Peterburgh* on the Sunday after the *Octaves* of *Epiphany*. Thus *Swapham* (who lived in his time) who tells, he

he immediately discharged the Abbey of a debt remaining to the Exchequer from Abbot *Robert* for the *disafforestation* of *Nassaburgh*: which was *fifty* Marks. And so the *Chron. Johan. Abbatis* relates *ad An.* 1227. *Martinus Abbas Burgi solvit ad scaccarium Regis pro disafforestatione Nassa de Burgo* 50. *Marcas argenti.* The same year he got their Charters confirmed by King *Henry*, for *sixscore* Marks of Silver, to his own use; and *eight and twenty* more to the Chancellors; besides many other gifts. The Story of *Brianus* is related by *John* Abbot, as belonging to the same year 1227. with very little difference from the account Mr. *G.* hath given of it. The Inquisition made before the Kings Justice was, whether *Brians* Predecessors held of the Monastery or of the Forest, *utrum prius fuerunt Predecessores dicti Briani feoffati de domo Burgi, an de foresta.* The Inquisition was taken *apud Bernack per XII. legales homines, & Regi transmissa. Adjudicata est Warda dicti Briani Abbati de Burgo & suis successoribus in perpetuum.*

The next year 1228. the same *Chronicon* tells us the Pope summoned a Council at *Rome*, but the ways were stopt by the Emperor, both by Sea and Land, to hinder any from coming to it. Two Cardinals, many Prelates, both Bishops and Abbots, and other Clergymen, especially those that went by Sea, were taken by the favourers of the Emperor. Whereupon the Pope Excommunicated him, and absolved all the Barons of *Germany* from their Allegiance. Thus that *Chron.* of *John* Abbot. Whether *Martin* got thither or no I do not find, but it was in this year, as Mr. *G.* hath related, that *Gregory* the Ninth granted to this Monastery that which they have intituled *Magnum privilegium*, bearing date *Anno gratiæ Millesimo ducentesimo vicesimo octavo, quarto idus Januarii.* In which besides that priviledge mentioned by Mr. *G.* there are these among others remarkable; that he frees them from paying any Tythe of the Land which they kept in their own hands, and Ploughed or Fed themselves. And that there should be *libera sepultura* in this place, for any that desired in their last Will or otherwise to be here buried, which none should presume to hinder, except he were an excommunicated person, or interdicted, or exercised publick Usury; and saving also the rights of other Churches, from which the dead bodies were brought.

In the year 1230. he asserted the liberties of the Church in *Alwalton* and *Fletton* against the pretences of the Abbot of *Thorney*, as I find in an old record; which begins thus, *Anno ab incarnatione Domini MCC. XXX. in Crastino Apostolorum Philippi & Jacobi, dirationavit Abbas Martinus libertates suas de Alwalton & Fletton, contra Abbatem de Thorney, apud Westm. coram Justic. de Banco, sicut in eorum rotulis continetur, & infrerius scriptum est*, &c.

The next year as Mr. *G.* observes, the Bishop of *Lincoln*, visited this Church, the next day after the Feast of St. *Laurence*: where a great many things were agreed on by the common consent of the Abbot and Convent, and confirmed by the Episcopal authority, under pain of Excommunication. One was that the Abbot should not borrow any money upon Usury, of the *Jews*; nor of any Christians, *cum aliqua pœna adjectione*, without the consent of the Convent: nor, in that case, ever ingage the Monastery, or the Goods of the Monastery moveable or immovable. Another was, that the Sacrist of the Church should have, as had been accustomed, the Horses and all other things, with the bodies of the *Milites* deceased. With this moderation, that if any Horse of a deceased Knight was worth more than four Mark, the Abbot should have him: and his Arms, or the price of them, should be laid up in some safe place, by the

the Abbot with the privity of the Convent, for defence of the Country, and of the peace of the Church; and with the money, Arms ſhould be mended and ſuſtained.

In this year alſo an *Inquiſition* was made by his Order, into all the Mannors belonging to the Church: and the Lands, Tenements, Tenants, Cuſtoms, *&c.* are particularly ſet down, belonging to every one of them. It begins thus, *Ad feſtum Sanctæ Martini & ad Pentecoſt. per Chartam Domini Martini Abbatis, Hæc Inquiſitio facta fuit per Maneria Domini Martini Abbatis ſecundi, anno quinto, anno ab incarnatione Domini M. CC. XXXI.* &c.

Two years after this he dyed, as *John* Abbot tells us in his *Chron.* An. *MCCXXXIII. Martinus Abbas Burgi ob. cui ſucceſſit Abbas Walterus.*

The day on which he dyed was the 26*th* of *June*; where I find in the Kalander, *Depoſitio Martini Abbatis.*

I have not room to inſert ſeveral compoſitions and agreements made by him. One in the year 1230. between him and *Richard de Middelton* about a Pond and a Mill in *Cotingham* and other things. *fol CLXXIIII.* Another 123. between him and the Rector of *Bernake de decimis Lapidicinæ*, Fol. CC. Another between him and *John* Earl of *Huntedune*, in the ſame year, about the Fiſhery and other things *Fol. CCIII.*

There was a Bridge then in *Burgh* called *Pons Martini*, *Martins* Bridge, which was ſometimes called *Bruni*: nigh unto which *Hugo Fluri* of *Dudthorp* had a Meſſuage, which he releaſed unto the Abbot. Which *Hugo* by the conſent of his Wife *Dionyſia* was a Benefactor to the Abbey in *Martin's* time many ways; as appears by ſeveral *Charters* of his at the end of *Swapham* Fol. CCXXI. *&c.*

WALTER de S. Edmundo.

This man though born at St. *Edmundsbury*, was bred up here, as Mr. *G.* relates; and as *Swapham* tells us (who gives a large account of his life) was choſen Abbot by the unanimous conſent of the Monks. At his inſtallation, he offered a great Pall Flowred with *Peacocks*; with a rich Cope, and many other things of value. And then applied himſelf to inlarge both the Buildings and the Revenue of the Church: for he made the entrance of the new Refectory with great expences; and many great buildings below his Palace: eſpecially that great Houſe, in which were two Horſe Mills and a Barn for Hay: and the Kitchin of the Abbot *apud Grangias Burgi*, one new Grange, and *Boveriam novam* covered with Stone. He renewed the Grange at *Thorp*, and made a new *Bovaria* at *Caſtre*, at *Warmington* and at *Owndle*; and a great many other places which *Swapham* mentions: where he ſaith he built an incredible number of *Barns*, or *Granges*, or *Oxſtalls*, or *Summer-houſes*; beſides Lands which he purchaſed.

He augmented the Revenue of the *Infirmary* with the increaſe of fifty ſeven Shillings, out of a certain Rent at *Stamford* which he bought. The Rents alſo of the *Hoſpitalary* he increaſed: and both procured ſeveral grants of Lands from other devout people, and ſetled thoſe that had been formerly given. For I find that *Henry* Rector of *Paſton*, for the health of his Soul, and in gratitude for the Benefice he had received from *Walter* Abbot of *Burgh*, and the Convent there, gave, with his body, all the Lands he had in *Paſton*, in *Burgh*, in *Wermington*, &c. to this Church *. *Henry* of *Wermington* his Nephew, gave likewiſe a great deal to the ſame Church. And *Galfridus de Northbruc* made a very great gift of a Capital Meſſuage of his, with all the Lands, Rents, Tenements, and all appurtenances, in *Norbruc*,

* Fol. CCI.

bruc, *Makeſheye*, *Nunton*, and all other places where he had any eſtate; which are particularly mentioned in his Grant *. * Fol. CCXIX.

He took an account of all the expences of the Granary, and of the ſtipends of Servants and Officers; and eſpecially the expences on the ſeveral great Feaſts of the Church: which ſtill remain under this Title; *explanatio liberationis & expenſa de granario Burgi per annum, & de diverſis menſuris ejuſdem, & de ſol. Servientium curiæ in tempore Abbatis Walteri & ante.*

There aroſe in his time a great controverſie between this Church, and the Canons of *Landa* about the Church of *Pitheſle*: and after a long ſuit the Canons yielded it to *Burgh*; whereupon Pope *Urban* confirmed the Church of *Burgh* in the poſſeſſion of it. I find agreements made between him and *Rich. de Dumar* about Woods, and the bounds of them in *Eſton*; and between him and *Rob. de Burnebu*, and others about *Eſſarts* in the ſame Woods; which I can but juſt mention.

He was one of the Witneſſes to the great Charter of the Liberties of *England*, granted by King *Henry* in the XIX. year of his Reign, upon the *Kal.* of *January*. After the mention of which, there follows in our Records that ſolemn Excommunication (which was made eighteen year after 1253.) of all thoſe that infringed this Charter. It is in *Matthew Paris* *: only in our Book there are theſe words added, which are not in him. *Qui omnes teſtes audierunt cum Dominus Rex, non coactus, ſed propria voluntate petiit quod omnes Archiepiſcopi, Epiſcopi & Abbates excommunicent ipſum Henricum nomine, ſi ipſe unquam veniret contra aliq' articulum iſtius Chartæ, & omnes alios venientes contra eandem chartam. Et idem Rex tenuit candelam dum ſententia fuit promulgata.* Whereas *Matth. Paris* ſaith he refuſed to hold the Candle. *P.* 887. * Pag. 865.

Two years after 1237. followed the ſolemn dedication of this Church of *Burg*: Which *Matth. Paris* places in the next year 1238. when he ſaith that ſeveral noble Monaſteries in the Dioceſe of *Lincoln*, within the Fens were dedicated, by the venerable Biſhop of *Lincoln*, viz. *Ramſey*, *Burgh* and *Sautrei*, and that the Church of *Burgh* was dedicated *quarto Calendar' Octobris.* But the *Chron. Johan. Abbatis Burgi* makes this to have been done, as I ſaid, the year before, and not on the *4th* of the *Kalends*, but of the *Nones*, and by two Biſhops. *An. MCCXXXVII. quarto Nonarum Octobris, dedicata eſt Eccleſia de Burgo, à duabus Epiſcopis*, viz. *à Sancto Roberto Lincolnienſi & Exonienſi Epiſcopis.* And ſo ſaith *Swapham*, not naming the Biſhops, *Ipſe etiam dedicare fecit Eccleſiam Noſtram à duobus Epiſcopis, magnis ſumptibus, & propriis.* This *Robert* Biſhop of *Linc'* was *Rob. Groſeteht*, who was conſecrated Biſhop of that Dicoceſe, the year before. Whoſe Sanctity as the *Chronicon* before mentioned celebrates, ſo it gives this Character of his learning, *Iſte erat in omnibus VII. artibus liberalibus eruditiſſimus.*

What this dedication meant Mr. *G.* doubts: but it is explained by a paſſage in *Matthew* of *Weſtminſter*, who follows *M. Paris* and uſes his very words about this buſineſs of the dedication of theſe Churches; but then adds that it was done, *juxta Statuta Concilii London celebrati*, in obedience to certain Conſtitutions, which had been made in a Council at *London*. Which extended further than to the Churches before named, for he ſaith the Church of St. *Paul London* was dedicated 1240. *die Sancti Remigii.* What the ground of that conſtitution was I have not now opportunity to ſearch: but it was ſo famous a thing, that the day of its Dedication was made an *Anniverſary*, and this Abbot gave the ſumm of *forty* Shillings a year, *ad feſtum dedicationis Eccleſiæ noſtræ annuum uberius procurandum*, for the

the making more plentiful proviſion upon the Feaſt of the Dedication of this Church; as the words are in his Charter about it, which ſtill remains. And this Feaſt is mentioned in another Charter of his, in which for Gods ſake, and with reſpect to peace, as his words are, he grants, that inſtead of the aſſiſe of Corn which the *Celerarius* was wont to pay him, out of *Belaſiſe*, he ſhould hereafter pay him ten Pound ſix Shillings and three Pence *per annum*, quarterly, *viz.* inſtead of 28. Seam and one Sceppe of Corn, 4 *l.* 13 *s.* 9 *d.* and inſtead of 33. Seam of Barly and 6. Sceppes 3 *l.* 7 *s.* 6 *d.* and inſtead of 45. Seam of Oates 2 *l.* 5 *s.* Which Seams are called *Summæ Regiæ* *. And there is this Note in the Margin, that before the time of this Abbot, till the making this Charter, the Abbots were wont to pay the *Celerarius* for the celebration of the principal Feſtivals eight Pound; to which this Abbot added forty Shillings, for celebrating the dedication of the Church, which was in his time: in all ten Pound. So that the ten pound before mentioned, the *Celerarius* received back again: and it is to be noted, that this Aſſiſe of Corn was firſt granted, becauſe of the increment of eight Monks augmented by Abbot *Robert*.

* Fol. CVI.

To which eight Monks this Abbot *Walter* added thirty more: which made the number in all an hundred and ten. But I ſuppoſe it was an act like that of *Acharius* (who maintained *two and twenty* beſides the uſual number) which laſted for his own time only. *Swapham*'s words are that he received them out of Charity, by divine Inſpiration, to ſerve Chriſt perpetually. *Recepit itaque Domino inſpirante, Caritatis intuitu XXX Monachos, Jeſu Chriſto perpetuè famulandos.* The Biſhop of *Oſſory*, I muſt add, to make this Feaſt of the Dedication the more ſolemn, granted an indulgence; wherein ten days of Penance injoyned are relaxed to all thoſe, who confeſſing their ſins and being truly penitent, ſhould come to viſit the Church of St. *Peter* of *Burgh*, on the Feaſt of Dedication, for devotion ſake. It is in the end of the Appendix.

In the next year all the Abbots of this Order were ſummoned to appear at *London* in order to their Reformation, as the *Chron. Joh. Abbatis* tells us. *An. MCCXXXVIII. Otho Cardinalis ad reformationem ordinis Sancti Benedicti, omnes Abbates Nigri Ordinis London. convocavit.*

In what year he took his firſt journey to *Rome* I do not find: nor ſhall I add any thing about it or the other two, but what Mr. *G.* hath omitted. In his firſt journey he procured certain priviledges for the Church, which *Swapham* only mentions, but tells not what they were. When he returned from his *ſecond*, in which he went no further than *Anvers*, he offered two pieces of rich Silk; Of which two Copes were made by *John* of *Holderneſs*, the Subſacriſt. The *third* time he was called by a ſpecial Mandate, to anſwer the contempt with which he was charged, of granting the Church of *Caſtre* according to the Kings commandment, contrary to the Proviſion of the Pope. For which he was not ſo ſhent as Mr. *G.* relates, if we may believe *Swapham*; but procured his favour by that gift of ten pound a year out of his Chamber to the Popes Nephew: inſomuch that he got a great priviledge at that time for the liberties of the Church, which begins thus; *Innocentius Servus, &c.* and another, that none belonging to the Monaſtery, ſhould be forced to go *ultra duas dietas* above two days journeys, in any cauſe before the Judge-delegates: and ſome others. At his return he offered a precious Pall of *Baldekine*, with the Image of the bleſſed Virgin, and her Son in her Arms. This was in the year 1244. for then that large Charter of Pope *Innocent* the IVth bears date, called *Magnum Privilegium* *. The Council at *Lyons* was held

* Fol. LXXXII.

the

the year after 1245. as the *Chron.* of *John* Abbot informs us. Therefore all that Mr. *G.* hath out of *Matthew Paris*, belongs not to this time.

In that very year which he mentions, the eighth year of his Abbotſhip (which was 1241.) the *milites* of the Abby were ſummoned to *Saropesbury*, to go to *Wales* *: whither the Abbot himſelf went; and ſome Knights with him. Who earneſtly inſiſting to have their expences, Horſes and Arms from the Abbot, he would by no means grant it: but commanded them, by the Fealty they owned to the King and to him, to follow the King to *Cheſter*; which they did. The Abbot alſo came thither, where they again made the ſame demands; pretending that *Stephen de Segrave* had given judgment for them *apud Lehayetayle*. Of whom when the Abbot had diligently inquired, he declared before him, and his family, that it was falſe; and ſaid the Knights ought to defend the Abbot at their own charge, with Horſes and Arms. Then they complained to *Hugh* Earl of *Hereford*, Marſhal of the Army, who determined the matter againſt them: and the Abbot commanded them, that at the ſummons of the Marſhal, they ſhould be inrolled; which they refuſed. But the Abbot *ad cautelam* cauſed *Radulph. de Ayſton* and *Hugo de Bernack* to be inrolled, and two Servants of his family *pro uno milite*: And ſo the Abbot returned with good grace from the King; and his Knights, neither going nor coming could recover one farthing of him. The Steward of the Biſhop of *Lincoln*, and other Prelates did the ſame. And by the diligence of the Abbot, he received from the Kings Exchequer, *plenarie ſcutagium ſuum, ſc. de quolibet ſcuto XL. Sol.*

* Fol. CCLXX.

In like manner, in the time of *John de Calceto* he had *ſcutagium ſuum plenarie de dictis militibus*: And when they complained to the King and the Magnates, that the Abbot ought to pay that *ſcutagium* out of his own Chamber, the Abbot made it appear that he ought not.

In that grand Priviledge of *Innocent*'s, there is the ſame grant, which is mentioned in *Greg.* the IX*ths*; that they might ſay divine Service with a low voice, in the time of a general Interdict; the gates being ſhut, no Bells rung, and all Excommunicated and interdicted perſons excluded. Many other Bulls there were of his, as I noted out of *Swapham*, ſome of which remain. One of them imports, that by his Mandate they ſtood bound to pay to *Opizonus* Archdeacon of *Parma*, a Penſion of fifteen Mark yearly, untill they had provided him with ſome Eccleſiaſtical Benefice, worth forty Mark of Silver yearly or more. But he now granted them this indulgence for the future, that they ſhould not be bound to provide any perſon with a benefice for the future, againſt their wills; nor receive any Letters Apoſtolical to that purpoſe; unleſs they made expreſs mention of this Indulgence, and ſaid that notwithſtanding any Apoſtolical Indulgence they muſt do it. Afterward Letters Apoſtolical were directed from another Pope, to ſeveral Priors therein named, to ſee his Abſolution executed, which he had granted to the Abbot and Convent of *Burgh*, from the payment of ſuch Penſions; when the perſon who received them would not accept of the Eccleſiaſtical Benefices, to which they offered to preſent them, when they fell. Which ſome refuſed; becauſe they had benefices already, but no diſpenſation to hold another: and ſo would have kept their Penſions, when a Benefice was provided for them, to the great grievance of the Monaſtery.

Another of *Innocent*'s, is dated from *Lyons* on the *Kal.* of *Sept.* the ſeventh year of his Pontificate, which was a little before his death. Where-

in, they having repreſented their Monaſtery to be built in a cold place, ſo that they could not without danger, in Winter time eſpecially, perform divine Offices with heads uncovered; he grants them a licence, *utendi pileis ipſorum ordini congruentibus*, to uſe Capps ſuitable to their Order; according as the Abbot in his diſcretion ſhould think fit.

Another is, that they having repreſented to him how great a diſturbance it was to their devotion, to have cauſes frequently referred to them by the See Apoſtolical, he grants them this Indulgence, that they ſhould not be bound, againſt their wills, to take Cognizance of any cauſe committed to them, by the ſame See for the future: unleſs in the Letters of Reference, expreſs mention were made of this Indulgence.

There is a Statute made by this Abbot, but I do not find in what year, with the conſent of the Chapter, that on the Feaſt of the Dedication of their Church, (as upon the principal Feaſts of St. *Peter* and St. *Paul*) ſeven Candles ſhould burn before the Altar, *ſuper baccas*, and four upon the Altar, *à principio Matutinorum, uſque ad finem totius ſervitii*: and that the Arm of St. *Oſwald*, as I noted before, ſhould be carried in proceſſion on this feſtival, unleſs it had been carried on his own day.

Out of a Meadow in *Peykirk*, which he bought of *Roger* Son of *Paganus de Helpſtona*, he gave forty Shillings, to the celebration of his own *Anniverſary*, viz. twenty Shillings for the recreation of the Brethren, and the other for the refection of the Poor, upon the day of his death. This Meadow *William* his Succeſſor, made over to the Convent intirely, and warrants it to them; that he and his Succeſſors might be freed from the payment of that forty Shillings.

At the laſt time of his croſſing the Seas, he gave ſeveral pretious things, *feretris trium Virginum* (viz. *Kiniburge*, *Kiniſwith*, and *Tibbe*) and a great number of Veſſels and Jewels, when he dyed; which were all brought into the Chapterhouſe, and there diſpoſed according to the pleaſure of the Convent. He was not well before he went; and the infirmity of his body was increaſed by his journey: ſo that he dyed not long after his return, *An.* 1245. For whom *Swapham* makes this prayer; *The Lord grant he may enjoy eternal life and joy in the Land of the living; by the merits of the Mother of God, and of St.* Peter, *and* St. Benedict, *and all the Saints.*

He was pious and merciful to all; did nothing without the advice of his Brethen of the better ſort; exacted nothing unduly of his Tenants, whether rich or poor: But if any poor Man or Woman made their neceſſities known to him, he would burſt out into tears and take compaſſion upon them.

In ſome things he acted *tepide*, which he bewailed all his days: but he left the Abbey abounding in all good things; ſtored with Horſes, Oxen, Sheep, and all Cattle in great multitudes, and Corn in ſome places for three years. But after his deceaſe, *Magiſter R. de Goſebek*, to whom the King committed the cuſtody of the Abbey, waſted, and ſold, and, in a manner, carried all away.

There were found in his Chamber when he dyed, a great many Cupps of Gold and Silver; whoſe weight and worth are ſet down in *Swapham*, with ſix ſilver Plates, twenty nine Spoons, thirty gold Rings; and a great deal of Riches beſides. Which is the more wonderful ſince he was ſo very charitable, and frequently gave Preſents, and Jewels of Gold and Silver, to King *Henry*, and *Eleanor* his Queen, and Prince *Edward* their Son, and to the Nobles and great Men of *England* (beſides what Mr. *G.* mentions) and all for the peace and tranquillity, and defence of the Liberties of the Church.

He

He dyed in the latter end of the year, as the *MS. Chron.* of *Johan. Abbatis* ſaith. *Matth. Paris* ſaith, 1245. 29 *Hen.* 3. *obiit Walterus Abbas de Burgo* 2. *Kaland. Januarii.* Which doth not perfectly agree with the *Kalender* of the Church, where is placed on the 26. *Decemb. Depoſitio Domini Walteri Abbatis.* Here *Swapham*'s Hiſtory ends. P. 690. N. 30.

WILLIAM de HOTOT.

The controverſie that had been between this Church and *Croyland* in the time of *Azarius*, was now revived between this Abbot, and *Richard Bardenay* Abbot of *Croyland*: contrary to the agreements, made before, between their Predeceſſors, as the words are in the Continuator of the Hiſtory of *Croyland* *. Who lays the blame upon this Abbot; becauſe he hindred the Abbot of *Croyland* in their Fair time, from taking Toll, or making Attachments upon *Crowland* Bridge, *&c.* This he ſaith was in the year 1240. Which cannot be, for then *Walter* was Abbot: it ſhould be therefore 1246. in the very beginning of *William*'s time. Who the next year made a compoſition about this matter 1247. as I find in our Records, at the end of *Swapham* * where there is an agreement between *Richard* Abbot of *Croyland*, and *Robert* Abbot of *Burgh* about the Fen between *Singleſhould* and *Croyland*, and this agreement, made in the Kings Court at *Northampton*, before the King Juſtices between theſe two Abbots *Richard* and *William*, *de villa de Croyland & ponte tempore Nundinarum*: which is too long to be inſerted. It is called *finalis concordia*, but the quarrel was renewed in the time of *William* of *Ramſey*. * Lately Printed at *Oxon.* P. 478. * Fol. CLXX.

In the ſame year 1247. *Robert de Taterbille* Phyſician made his laſt Will and Teſtament, and thereby gave to the Church of St. *Peter* his Body, with his Palfrey; to the Fabrick of St. *John*'s Church V. Shillings, and to the Church of St. *Mary de Oxney* two Shilling, *&c.* and four Acre of Arable Land *apud Rumpele* to find two Wax-Candles before the Altar of the bleſſed Virgin, *in Eccleſia majori de Burgo*, as long as the ſaid *Robert* lived. And if his Wife *Ailice* out-lived him, ſhe was to enojoy that Land, and the houſe he alſo gave, *&c.* for her life, if ſhe remained a Widow, and to find four Wax-Candles: After both their deaths, all to go to the *Cuſtos luminaris beatæ Virginis*, to find ſo many lights before her Altar as that Land, Houſe and Meadow would furniſh.

In the ſame year likewiſe (An. 2. *Will.* 2*di*. *Abbatis*, as the words of the Record are) there was a Subſidy given to Pope *Innocent*, according to an Eſtimation that had been made of the Eſtate of the Abbey in the time of *Stephen* Nuncio to Pope *Gregory*: of which ſubſidy the *Obedientiaries* (as ſeveral officers in the Church were called) paid the fourth part; being taxed *ſeven* Pence for every pound of yearly Rent; as followeth,

Eſtimatio Celleraria	121 *l.*		*Contributio*	70 *s.*	7 *d.*
Eſtimatio utriuſque Sacriſtiæ	106 *l.*	10 *s.*	*Contributio*	72 *s.*	
Eſtimatio Eleemoſynaria	63 *l.*	6 *s.*	*Contributio*	36 *s.*	2 *d.*
Eſtimatio Pitanciaria		115 *s.*	*Contributio*		40 *d.*
Eſtimatio Infirmaria	7 *l.*		*Contributio*	3 *s.*	10 *d.*
Eſtimatio Precentoriæ		36 *s.*	*Contributio*		12 *d.*
Eſtimatio Refectoriæ		20 *s.*	*Contributio*		7 *d.*
Eſtimatio Cameræ præter portionem Abbatis	4 *l.*		*Contributio*		28 *d.*
Eſtimatio auxilii de Pyleſgate		100 *ſol.*	*Contributio*		35 *d.*

Notandum

Notandum quod Dominus Willielmus Abbas *ſolus fecit hanc taxationem* One half of which was paid at the Feaſt of St. *Martins*, the other half at the *Purification*.

Here a fit occaſion offers it ſelf to mention the ſeveral donations beſtowed upon the forenamed Offices of the Monaſtery (which they called *Obedientias*) and the Names of their benefactors, which were very many, eſpecially to the *Sacriſty*; and to the Altars, *Sanctæ Mariæ*, and *Sanctæ Crucis*, in particular: but it would prolong this work too much, and ſwell it beyond the deſigned proportion.

This *William* in the year 1248. obliged himſelf and Succeſſors, to ſeveral things very profitable for the Convent. For inſtance, that no compoſition ſhould be made for the future about their poſſeſſions and liberties, no Wards granted, no Woods ſold, without the conſent of the Convent: no nor any thing of weight attempted, without their advice. And moreover that one or two Monks, ſhould without intermiſſion, be *Cuſtodes* of the Mannors of the Abbot; and two receivers of all the profits of them (one of them a Monk reſiding in the houſe, and one of the Chaplains of the Abbot. And leſt in proceſs of time, the condition of the Convent ſhould be worſted, he granted and promiſed, that neither he nor his Succeſſors, would diminiſh their allowances, nor procure them to be diminiſhed. And that the Parents, and acquaintance of the Monks ſhould be competently and ſufficiently provided, with better bread and beer than ordinary, out of the *Celerary* of the Abbot, *&c.* To which he ſet his Seal, and the Chapter theirs. Fol. CVII.

In the ſame year he granted out of his mere liberality to the *Celerary* of the Church, his Mannor of *Goſdkirk*, with all the appurtenances; and all the Tenement called *Belaſiſe*, with the appurtenances, for the eight pound Sterling, in which he and his Predeceſſors ſtood bound at the four quarters of the year, for the celebration of the principal Feaſts: and for the forty Shillings which *Walter* his Predeceſſor gave, for celebrating the Feaſt of the Dedication of the Church. Yet ſo that he and his Succeſſors, ſhould pay the increment of Wheat and Malt for the augmentation of the VIII. Monks, throughout the whole year without ſubſtraction, every week, out of their own Granary.

Then follows the aſſignation of the Capital Meſſuage in *Northbruch*, for the increaſe of the Chamber.

In this year, as the *Chron.* of *John* Abbot tells us, the King demanded a Subſidy of all the Prelates, and this *William* gave him an hundred Pound of Silver: preſently after which he reſigned his place; but he doth not tell us any reaſon, why he left it. His words are *ad An.* MCCXLVIII. *Henricus Rex petiit ſubſidium à Prelatis. Willielmus Abbas Burgi dedit ei C. marcas argenti. Cui cedenti ſucceſſit Johannes de Kaleto.* The cauſe which *Matth. Paris* (who places this the year after 1249) aſſigns of his receding is ſomething ſtrange; he having been ſo compliant, as I have related, with his Convent, and ſo ſtudious of their good. And the damage they complained of was not ſo great, but he had an honourable commemoration in the Church after his death, which was on the ſixth of *January*. Which was *Depoſitio Willielmi de Hotot Abbatis, & Anniverſarium Richardi de Watervill, & Johan. filii ejus.* And ſuch was the regard that his Succeſſor *John de Kaleto* had to him, that he ordained there ſhould be a diſtribution to the Poor *ſine impedimento*, after Maſs was ſaid for them, on this day: and the like on all Anniverſaries.

There

There was a family of his name, *Hotoſt* or *Hotot*, which held half a fee at *Flintham* in *Nottinghamſhire* (as Dr. *Thoroton* in his Hiſtory of that County tells us) from which its likely this Abbot came.

JOHANNES de Caleto.

He is as oft called *Joh. de Calceto*, as *de Caleto*: and it appears by a Charter of his concerning his Anniverſary wherein he relates what good deeds he had done for this Church) that the Abbey was kept vacant for ſome time, before he was promoted. It begins thus, *Omnibus Chriſti fidelibus præſens ſcriptum viſuris vel audituris, Johannes de Kaleto Divina permiſſione*, &c. And the ſenſe of it follows thus in *Engliſh*. Be it known to all, that we, though unworthy, being intruſted by the providence of the Divine goodneſs, with the Government of the ſaid Church, found it in Debt: the moveable Goods of it, in the hands of the Kings Bailiffs, who had the cuſtody of it, in the time of the vacancy, being in danger to be confiſcated: In ſo much that it lay upon us intirely to provide both for our ſelves, and for our Brethren, and for the Servants, and for all Strangers, all things neceſſary from the Feaſt of the Purification of the bleſſed Virgin, till the time of the next Harveſt. For which reaſon, and becauſe we indeavoured with all our might to preſerve the liberties of the Church (for the renewing and acquiring of which liberties contained in a Charter of King *Henry*, Son of King *John*, we paid to the King and his Courtiers five hundred and ſeventy Marks, beſides Jewels given, by the by, to the Kings Miniſters) and becauſe we diſcharged the Church of a Debt of 520 Mark, wherein the Biſhop of *Hereford* ingaged our Church to the Court of *Rome*; and in a manner freed the Church from all Debts whatſoever, as much as was poſſible in ſuch a time; Therefore our beloved Children the *Prior* and the Convent of the ſaid Church devoutly and humbly deſiring to give ſome reward, according to their ability to our labour and diligence; and not willing that theſe nor other our benefits, though ſmall, ſhould be hereafter forgotten, but be called to mind perpetually by our Succeſſors, ſerving God in the ſame Church, have unanimouſly granted that the day of our Depoſition, ſhall be made an Anniverſary; and be kept *curialiter* out of the goods of the Church. We therefore have given and aſſigned to the *Celerarius* of the Convent for ever, that Land which *de Biffleto* near *Caſtre* Wood, we have cauſed to be turned into Paſture and Ploughed: that he who is in that office for the time being, may, as far as that Revenue will extend, feed and refreſh the Poor, who come hither on that day; giving every one of them Bread and Beer: and provide three good diſhes of Meat, more large than ordinary, for the Convent, that they may do their devotion more cheerfully, and aſſiſt more vigorouſly in divine Service. The *Pitanciarius* alſo ſhall find Wine, as on other principal Feaſts, for the Convent that day, out of thoſe five Hogſheads of Wine, which we have given to the uſe of the Preſident in the Refectory, and of the Prieſt that attends Weekly, *&c.*

In what year this Charter was made it doth not appear, but it was after the year 1256. when, on *Palmſunday*, he made that Grant of the five Hogſheads of Wine: as I find in a particular Charter, confirmed in Chapter, which he made, he ſaith, out of his Paſtoral care of the Poor and Strangers, and for the honour of St. *Peter* and of the Saints whoſe Reliques lay in this Church, *&c.* Wherein he provides that the Preſident of the Refectory, whoſoever he was, ſhould have of his gift one galon and a half of Wine every day in the year, to be diſtributed among the Brethren

thren and Guests, who eat there that day: and this both when the Abbot was absent, and when he was present: And in like manner the Priest who said high Mass should have one galon of the same Wine. Which that it might be abundantly provided, he gives the ten Pound out of the Mannor mentioned by Mr. *G.* which was purchased in his time. Which Land he therefore requires should be kept in the hand of the Abbot, that without any delay or difficulty the money might be paid on the Octaves of St. *John Baptist* to the Procurator, who should be especially deputed by the Prior of the Convent: So that out of the aforesaid ten Pound he should buy five Hogsheads of Wine; to make the aforesaid pittance in the Refectory and no where else. And he adds that out of this Wine provision should be made for the whole Congregation, and for all Religious Strangers, according to the custom, on his Anniversary as on the Anniversary of *Benedict* it was to be more plentifully. Unto which Deed his Seal, and that of the Chapters was set. How the Church of *Polebroke* out of which that *ten* Pound was paid, came to be his shall be shown in its due place.

I have mentioned this about his Anniversary in the first place, because it recites many of his benefactions, from the beginning of his Abbotship: which I do not know how to place in the particular years wherein they were done.

There is a Charter of his in the year 1251. in this Stile, *Joh. de Calceto Dei gratia Abbas de Burgo Sancti Petri*, &c. which I do not meet with before, for they are wont to say *divina permissione*. But afterward I find some other Abbots imitated him. He grants therein the annual Rent of sixteen Shillings a year, out of his houses in the Suburbs of *London*, *in Parochia Sancti Sepulchri*. Eight Shillings of which were for the Refectory; the other half for the Hospitalary. Other houses this Church then had in *London*; for *William de Colonia* granted him and the Convent (I find not in what year) all his Land in *London*, in the Parish of St. *Gregory*, over against the houses of the Dean of St. *Paul*; they paying yearly five Florins to that Church, *&c.*

There is a bond of *Peter de Howm* to him, for the paiment of five Shillings Rent yearly unto *Burgh*, for a house in *Lincoln*, in the Parish of St. *Peter*, in the *Skin-market*: lying between his own house on the North, and the house sometime belonging to *Leo Judæus*, on the South part, *&c.*

In the year 1253 *Boniface* Archbishop of *Canterbury* granted an Indulgence to this Church, relaxing to those who out of devotion to St. *Oswald* came to offer in this Church, and were truly penitent and confessed, *forty* days of Penance that had been injoyned them. And he also confirmed such Indulgences as had been granted by any of his *Suffragans*. It bears date from *Croyland* the *Thursday* before the Feast of St. *Michael*.

There had been the like Indulgence granted a little before by *Hugo Balsom* Bishop of *Ely*, to those who out of devotion went piously to visit the Arm of St. *Oswald* and other Reliques in this Church, *&c.* To whom he grants 30 days relaxation of Penance. Dated 11. *Kalend. Sept.* 1253. Another there is of *Will.* Bishop of *Ossory* granting ten days Indulgence, as I noted before to those that visited this Church on the Feast of the Dedication before mentioned. All which show the true nature of *Indulgences*, which were only relaxations of Penance: and that other Bishops granted them as well as the Bishop of *Rome*: as they also sometimes canonized a person for a Saint. I have transcribed them all, and set them down in the *Appendix* together with an *Indulgence* of *Oliver Sutton* some years

years after; wherein he grants a merciful relaxation to all thoſe that on certain times, ſhould devoutly come to the Altar of the bleſſed Virgin, in her Chapel in the Monaſtery of *Burgh*, which he had newly conſecrated.

The ſame *Boniface* on the ſame day and year directed his Letters to the Biſhop of *Lincoln*, mentioning a Conſtitution of the Council held at *Oxford*, which Excommunicated all thoſe, who either violated or diſturbed the Eccleſiaſtical rights and liberties: which he being deſirous to maintain, by theſe preſents, commands that all the diſturbers or violaters of the rights and liberties of the Church of St. *Peter de Burgo* (which had been granted by the Kings of *England*, or any other perſons) ſhould publickly and ſolemnly, in general and by name be Excommunicated; when it appeared they were guilty of ſuch diſturbance or violence.

About this time I ſuppoſe, it was that *Polebroke* before mentioned (out of which the ten pound for finding the five Hogſheads of Wine was paid) was purchaſed by this Abbot. The whole Hiſtory of which is related in the *Monaſticon*, out of a Regiſter of this Church in Sir *Joh. Cotton*'s Library. Which ſaith that *Euſtachius Vicecomes*, Founder of the Church of St. *Mary de Huntingdon*, held two *Fees de Honore Burgi*, in *Clopton*, *Polebroke*, *Catworth*, *&c.* Which Eſtate came afterward to one *Will. de Lovetot*; and then to his Son *Richard*, who held theſe two *Fees* in King *Richard* the firſt's time: as appears by his Charter in the firſt year of his Reign, which confirms to the Abbot of *Burgh*, among other Lands, *duo feoda in Clopton & pertinentiis*, which were held by *Richard de Lovetot*. Who had two Sons *William* and *Nigell*; and three Daughters, *Amicitia*, *Roſia* and *Margeria*. *William* dying without Iſſue, the Eſtate came to *Nigel*; who being a Beneficed Clergyman, it came upon his death to the three Siſters. The two Eldeſt of which, though married, had no ſhare in theſe Fees; but they fell to the youngeſt, who was married to *Richard Patrick*: and by him had a Son and a Daughter; *William*, and *Margery*. She married to *Will. de Vernon*; and her Brother *William* gave all his ſhare in the Eſtate (which was in the hand of *Hugo Fleming* and *Tho. Smert* and their Heirs who did homage to *Will. Patrick* for it) to his Siſter *Margery*. Who after his death, in her free Widowhood gave and granted all the Homages and Services of the aforeſaid *Fleming* and *Smert* and their Heirs to *John de Caleto* Abbot of *Burgh*, by her Deed. And afterward *Rob. Fleming feofavit praditum Johannem Abbatem, de omnibus terris & Tenementis quæ habuit in Polebroke per Chartam.*

Which Charter I find in our Records here remaining; wherein *Rob. de Flemenk* gives to *John de Caleto* his Tenement in *Polebroke*, and the Advouſon of the Church.

In this year King *Henry* granted the very ſame Charter to this Church, which *Richard* the firſt had done; confirming all their Lands in the ſeveral Counties of the Realm by name. It bears date at *Windſor* 12 *Junii*, *Anno Regni ſui* 37.

The like for their Liberties (in which is the Fair for eight days and the eight Hundreds, *&c.*) and for their Woods.

In the next year 1254. three neighbouring Abbots dyed as I find in the *Chron.* of *John* Abbot, *viz. Thomas de Wells* Abbot of *Croyland*, *David* Abbot of *Thorney*; and *William* Abbot of *Ramſey*. Pope *Innocent* the IV. dyed alſo. And in this year there was an aid granted to the King *ad primogenit. fil. ſuum Militem faciend.* for the making Prince *Edward* a Knight *An. Regis Hen.* 38. *ſc. de quolibet ſcuto de Honore Burgi XL. Sol.* every Knights Fee of the Honour of *Burgh* paying forty Shillings: which was received by one

one of the Friers *Rich. de London.* So the Title of this account runs in our Book. *fol.* CCCLXXI. *Recept. fratris R. de Lond. de denariis Auxilii Domini Regis H.* &c. And then follow the names of all the Knights and their payments: the firſt being *Galfridus de Sancto Medardo* who payd twelve Pound, and therefore had ſix Knights Fees: the ſecond *Radulph. de Kameys*, who paid as much, *&c.* I have not room for the reſt; who are two and fifty in all: ſome of which had but half Fees, and others leſs.

In this year it was alſo, that the King ſent his Juſtices into many places in *England*, to do right to every man, and to free the Country from Thieves and Highwaymen, *Quorum unus fuit Abbas de Burgo*, ſaith *Matth Paris*, one of which Juſtices was the Abbot of *Burgh*; as Mr. *G.* hath obſerved.

In the year 1257. there was a power granted to this Abbot, to diſtrain both of his Knights and of all other Freeholders, who owed him ſervice, but had not done it; that he might be able to perform the ſervice wherein he ſtood bound to the King; for his aſſiſtance in his War then in *Wales*. For the Abbot ſtood bound to the King; for *Sixty* Knights Fees, which he had not performed: and therefore a diſtreſs was granted againſt him, upon all the Land he held of the King in that ſervice, without any prejudice to what the Church held *in perpetuam eleemoſynam.*

In the next year I find a final agreement made between him and *Ralph Crumbwell*, Son of *Rob. Crumbwell*; about *ſixty* Acres of Meadow in *Collingham*: A confederation alſo between him and the Prior of *Worceſter*, whereby they engaged their Churches in ſuch a mutual ſociety and Friendſhip, as I mentioned before between *Alexander* and the Abbot of *St. Edmunds*: and ſeveral other things which I cannot find in what year they were done. Particularly a Charter made by *Steven de Horbiling*, wherein he gives to him and the Convent a Capital Meſſuage in *Burgh*, in the Street called *Tugate*: and another hard by it, and three Acres of Arable Land, *&c.*

Mr. *G.* ſaith *p.* 34. that he found no mention of the Rule of St. *Benedict* in this Monaſtery, till this Abbots time. Which is ſomething ſtrange, when in the life of *Martin de Ramſey* P. 30. he takes notice of the *Grand Priviledge* granted by *Gregory* the IXth to this Church. For in that Bull there is an expreſs command for the obſervation of it for ever: Nay, it is the very firſt thing in it after the Preface. *Inprimis ſiquidem ſtatuentes, ut Ordo Monaſticus qui ſecundum Deum, & beati Benedicti regulam in eodem Monaſterio eſſe dignoſcitur inſtitutus, perpetuis ibidem temporibus inviolabiliter obſervetur.* Where he ſpeaks of it as a Rule already inſtituted in this Monaſtery, before that time; which was in the year 1228.

And the only thing I have yet met withal, to make one think this Rule was here introduced ſooner than I have before ſaid (*viz.* in King *Edgar*'s time) is the mention of it in the Charter of *Ethelbaldus* (which I have ſince taken notice of) Founder of the Church of *Croyland An.* 716. Where he calling it the Monaſtery of Black Monks ſerving God *ſub norma Sancti Benedicti* *: it may thence be probably conjectured, that this Neighbouring Monaſtery, (then called *Medeſhamſtede*) was under the ſame Ruſe at that time: which was when *Egbaldus* was Abbot here; who is one of thoſe that ſigns that Charter of *Croyland.*

* *Ingulphus* p. 3. *Edit. Oxon.*

There is no account given in the *MS. Chron. Johannis Abbatis Burgi*, of the time of this Abbot's death, nor when *Rob. de Sutton* was choſen: though the memorable things are ſet down, which hapned in the following years: which makes me think *John de Kaleto* was the Author of that *Chronicon.* But *W.* of *Wittleſea* hath informed us, when he dyed, which Mr. *G.* hath noted. And the *Kalendar*, I have often mentioned, tells us he departed

departed this Life on the firſt of *March*: which was *Depoſitio Joh. de Calceto Abbatis & Anniverſarium Ivonis ſuperioris.* On which day they were to pray for the Souls of the Father and Mother of this *John* Abbot.

There are two memorable Statutes of this Abbots which ought not to be omitted, becauſe they explain the cuſtoms of this Church.

One is that when a Monk had been four years compleat in the Monaſtery (which in their Language is *quatuor annos converſionis ſuæ impleverit*) he ſhould from that time receive out of the Chamber, *coopertorium & tunicam*; *& ſimiliter caputium & ſtragulam*: which it ſeems he provided before at his own charges.

The other is, that every Monk ſhould have *coradium ſuum plenarie* for a whole year after his deceaſe; as if he had been alive, except only the *pitancia*. *Inſuper Pelliciam, Soculares, Caligas & Pedules*, together with his *Pilch* (or Shirt) his Boots, Breeches, Socks (or Stockings) which the *Prior*, *Camerarius* and *Eleemoſynarius*, were to ſee done, and faithfully diſtributed to the Poor. Both theſe were enacted in Chapter, with the full conſent of the Convent.

ROBERTUS de Sutton.

The year before he dyed he made a Deed like that of *John de Caleto's*, beginning after the ſame manner; wherein he grants to the Convent one Mark a year, out of certain Lands of *John de Sermoney*, and forty Shillings of annual Rent, for the making the day of his death an Anniverſary: But he doth not expreſs how he would have it kept. He ſet only his own ſeal to it, *datum apud Burgum An.* 1273, upon the *Munday* before the Feaſt of the *Chair* of St. *Peter* the Apoſtle.

In which year, on the 11. of the *Kal.* of *March* I find an agreement made between the Abbot of *Burgh* and the Abbot of *Sawtry*, concerning *Sella Curia de Caſtre*, which the Abbot of *Burgh* challenged from him of *Sawtry*, from three Weeks to three Weeks, for certain Tenements which he held in Fee of the Abbot of *Burgh* in *Catteworth* and *Wynewick*. Which the Abbot of *Sawtrey* acknowledged to be due from him and his Convent, to the Abbot and Convent of *Burgh*: who remitted the ſame ſute for the future, upon payment of five Shillings Rent yearly, to the Abbot of *Burgh*, &c. which if it was not paid he had power to diſtrain upon the Tenements by his Bailiffs, *&c.*

Alicia de Scotere Widow gave a great deal of Land to the Church in his time, which ſhe had in *Burgh*, *Dodeſtorp*, *Paſton*, &c. *Nicolaus de Cutyller* renounced all his right and claim in a Meſſuage of twelve acres of Land, *&c.* And a great many more Grants I find, made to the ſame *Rob. Sutton*; but it is not ſaid in what year: nor have I place for them in this Supplement.

The *Chron.* of *John* Abbot, as its title bears, being carried on by ſome other hands: and having related how a Council was held at *Lyons* by *Gregory* X. in the year 1274; wherein was determined what Order of *Mendicants* ſhould continue, and what ſhould ceaſe; adds: *obierunt ibi multi Prælati in redeundo de Concilio. Obiit Dominus Robertus Abbas de Burgo, cui ſucceſſit Dominus Richardus de London.* The *Kalendar* ſaith that on the 22. of *March.* was, *Depoſitio Roberti de Sutton Abbatis, & Anniverſarium Henrici Aurifabri, & Johannis de Trikingham Prioris.* Which laſt I conceive may be the ſame man, whom Mr. *G's.* Authors call *Elias Trickingham.*

RICHARDUS de London.

There were two Agreements, I find, made by this Abbot at his very entrance: one between him and the Abbot of *Thornholm*; another with the Abbot of *Swinſheved* (neither of which are named) dated at *Burg* 1275. on the Feaſt of the Purification.

*Fol. CLXV. After which follows in our Records, * a Deed of *Galfridus de Suthorp* Knight, which he made *Richardo de London Abbati de Burg Sancti Petri*, &c. Of which *Galfridus* he bought the Mannor of *Gunthorp*, and ſettled it upon the Eleemoſynary, *an.* 1277.

In the ſame Year, upon the Feaſt of *All-Saints*, died *Rob. de Wremereſt*: whereupon *Will. de Wodeford*, then Sacriſt of *Burg. St. Peter*, came and claimed his Body to be buried in the Church of *Burgh*. But the Friends of the deceaſed being very inſtant with him, that with his leave it might be buried in the Church of *Vengirſt*; and the fore-named Sacriſt conſidering, the inundation of Waters which then was, and many other dangers in the ways, and moved by their Prayers, buried the Corps himſelf in the aforeſaid Church, *de gratia ſua ſpeciali* of his ſpecial grace and favour; as the words are in the *Memorandum* left of it in our Book*.

*Fol. CLXI. Nor far from which I find another *Memorandum*, of a thing of like nature, which hapned two year before. When there was a controverſie aroſe between the Abbot and Convent of *Burgh* on the one part, and *Rober de Nevile* of *Scottun* on the other part: about the burial of the Body of *Philip de Nevil*, Father to the ſaid *Rob.* and the *Mortuary* which the Monaſtery challenged, as due to the Church from one of their Knights. Which was thus at laſt compoſed, *viz.* the aforeſaid *Rob.* humbly petitioned the Abbot and Convent that they would permit the burial of his Father, which had been already made at *Scottun*, *hâc vice*, for this time: and that in like manner they would be pleaſed *hâc vice* to remit the Mortuary due to them. And accordingly the Abbot and Convent, with reſpect to the love which the aforeſaid *Robert* bare to them, did for that time allow the Burial and releaſe the Mortuary, *de gratia & liberalitate ſua. Dat. apud Burgh in Craſtino Sancti Barthol. An. Dom. MCCLXX. Quinto.*

In the Year *MCCLXXOctavo* there was the like caſe with the firſt, only with this difference, that *Emma* the Wife of *Galfridus de Sancto Medardo* died about *Michaelmas* at the Mannor of *Oſgotby*, and the ſame *W. de Wodeford* Sacriſt of *Burg*, preſented himſelf: being ready to defend the right of the Church to have the Body of the ſaid Woman, to be buried at *Burgh*; according to an agreement made long before between the Monks and the Knights of the ſaid Church, before the Biſhop of *Lincoln*: but ſhe having deſired to be buried at *Stanford*, at their devout requeſt, the fore-named Sacriſt out of ſpecial grace and favour condeſcended for that time (ſaving the rights of *Burgh*) to let her deſire be fulfilled.

This Abbot recovered many Rents belonging to the Church; and many grants were made to it in his time; but I do not find in what years, nor have I room to mention them particularly. But one muſt not be forgotten, which was the Gift of a whole Street in *Burgh*, by *Will. de Wauton* or *Walton*, Son of *William*, Son of *John de Wauton*: who ſays, *dedi & conceſſi, & hac preſenti carta mea confirmavi, Dominis meis Richardo*

chardo Abbati de Burgo Sancti Petri, & ejuſdem loci convent. totam illam plateam, cum domibus ſuper edificatis in villa Burgi ſitam in Market ſtede, &c.

There is a grant which *John Gowke* of *Stowe* alſo made of a Meadow to him, which runs in this Style, *Dedi, conceſſi, & hac preſenti Charta mea confirmavi Domino Ricard. Dei gratia Abbati de Burg. Sancti Petri, & ejuſdem loci conventui totum pratum meum*, &c. But *Richard* himſelf I find writes himſelf Abbot only, *permiſſione Divina.*

There was an agreement made between him and *Oliver* Biſhop of *Lincoln* about ſome things in difference; but they are not mentioned in the MS. *Chron. Johan. Abbatis* ad an. 1282. where there are theſe words, *Dominus Rex Edwardus Walliam adiit, & David novum principem cepit. Facta eſt etiam concordia inter Dominum Oliverum Epiſcopum Lincoln. & Ricardum Abbatem Burgi.* But four years after they were at difference again, perhaps about the ſame thing, for in the fourteenth of *Edward* the Firſt *, the Biſhop of *Lincoln* complained of the Abbot of *Peterburgh* for ſetting up a Gallows at his Mannor of *Collingham*, and there hanging a Thief, to the derogation of the liberty of the *Wapentack* of *Newark*, which the Biſhop held of the grant of the Kings predeceſſors. To which the Abbot anſwered, That the Kings Father in the 37*th* year of his Reign granted him and his ſucceſſors, *Infangthef* and *Utfangthef* in all his Hundreds and Demeaſnes, and ſo he avowed his Gallows: and complained againſt the Biſhop for taking two Horſes and ſix Cows at *Newark*, and driving them to his *Parc* or Pound, and there detaining them. To which the Biſhop replied, That he held his *Wapentak* of the gift of the King, within which were the two Towns of *Collingham*, which the ſaid Abbot held, and for which he ought to make ſuit at the ſaid *Wapentac*, by three Men of each Town: which he not doing, therefore he took the Horſes and Kine. The Cauſe went againſt the Abbot: and he was conſtrained to ſubmit, and pull down his Gallows.

* Dr. *Thorton's Hiſt. of Nottingham*, p. 190.

It was this Abbot, I ſuppoſe, who bound himſelf and whole Convent, and all their Goods to certain Merchants for a ſumm of Mony for the Kings uſe: who made over to them his Mannor *de Graham* and all the Appurtenances, until the Debt was ſatisfied, with all damages and expences. For I find Letters Patents of this King *Edward* the Firſt, unto the Abbot and Convent of *Burgh* making mention of this, and of the Writings on each part under their Hands and Seals: and how the Debt being paid, the Abbot and Convent had reſtored to the King his part with his Seal; but he could not find their Counter-part. Which therefore he declared by theſe Letters to be *caſſa & vacua & penitus nullius valoris in perpetuum*, and ſhould be reſtored to the Abbot when it could be found.

There is a Petition alſo to this King from the Abbot that they might enjoy the right they had, *per cartas omnium Regum Anglia à tempore Williemi Baſtardi uſque ad nunc*, to the Tithe of all the Veniſon (*decimam totius venationis*) taken in the County of *Northampton*, by whomſoever taken: in poſſeſſion of which they had always peaceably remained. Which the King confirmed by two Charters: and the Queen alſo ſent her Letters about it.

In this Year (14 of *Edw.* 1.) *William Parys* died, who built, as Mr. *G.* obſerves, the Chappel of the Bleſſed Virgin, adjoyning to the Church on the North-ſide of the Quire. So the *MS. Chron.* aſcribed to *John* Abbot. *MCCLXXXVI. obiit Dominus Willielmus Parys Prior Burgi. Succeſſit Dominus Ricardus de Bernewell.*

This Chapel was finiſhed ſix year before, being conſecrated, as I obſerved before, by *Oliver Sutton* in the year 1290. There was a Chapel of the bleſſed Virgin belonging to this Church before, called *Capella beatæ Virginis de Parco*, as I noted in the life of *Akarius*: becauſe it ſtood I ſuppoſe in the *Park*, belonging to this Monaſtery. But I find no other memory of it.

The ſame *Chronicon* of *John* Abbot notes *ad An.* MCCXCV. *obiit Dominus Ricardus Abbas Burgi. Cui ſucceſſit Willielmus de Wodeford.* He departed this Life on the firſt of *Auguſt*, after he had been Abbot one and twenty year. For on that day the *Kalendar* ſaith was *Depoſitio Ricardi de London Abbatis.*

WILLIHELMUS de Wodeford.

He was born I ſuppoſe at *Wodeford* in this County, where this Church had a great deal of Land, as appears from many Records: but more particularly from a Tranſcript of all the Mannors and Tenements of the Abby of *Burgh* in the ſeveral Counties of the Realm, as they are contained *en le domes dai in Teſauraria Domini Regis apud Weſtemon. tempore Regis Edwardi primi*: which was made about this time, and remains in our Book *Fol.* CCXCII. *&c.*

The moſt memorable thing that I can find done in his time, was the Taxation of all the Mannors of the Abbey, for their Goods Temporal and Spiritual, by Apoſtolical (*i. e.* the Papal) authority: which was done I find by 24 Jurates. 12 Clergymen and 12 Laymen in the firſt year of this Abbot 1296. It remains ſtill at the end of the Book called *Swapham*, Fol. CCCXLV. bearing this Title.

Plena Taxatio Manerierum Abbatis & Conventus de bonis eorum temporalibus & ſpiritualibus, facta per venerabiles Patres Wynton' & Lincoln' Epiſcopos, Auctoritate ſedis Apoſtolicæ, per XXIV. Juratos. Quorum XII Clerici & XII laici Anno Domini M.CC. Nonageſimo ſexto.

Then follows the value of the ſeveral Mannors, and the *Tenths* to be paid out of them, after this manner.

Manerium de Burbury taxatur ad	20 *l.*		5 *d.*	*Cujus Decima eſt*	40 *s. ob.*
Reditus villa Burgi taxatur ad	22 *l.*	6 *s.*	8 *d.*	*Decima*	44 *s.*
Gunthorp taxatur ad	13 *l.*	6 *s.*	8 *d.*	*Decima*	8 *s.* 4 *d.*
Eye taxatur ad	9 *l.*	6 *s.*	5 *d. ob.*	*Decima*	18 *s.* 7 *d. ob. q.*
Balaſis cum Appendiciis taxat. ad	4 *l.*	&	6 *d.*	*Decima*	
Manerium de Sutton taxatur ad	6 *l.*	2 *s.*		*Decima*	

And ſo it proceeds with the reſt; ſeveral of which, as *Botolbrigg*, *Fletton*, *Alwalton*, &c. have no *Tenths* rated.

There had been one before this in the 53. of *Henry* 3. which is ſtiled *Taxatio Magiſtri Conſtantini & Domini Gydonis de Manerijs Burgi facta*, &c. In which *Burghberry*, the Town of *Burgh*, the Market and Fair is taxed at one hundred and eight Pound, eight Shillings; *cujus Decima eſt* 10 *l.* 16 *s.* 9 *d. ob.* And ſo the reſt are higher rated than in the foregoing, and the Tenths both of *Fleton* and *Alwalton* are put in. Then was granted, as I find in another place*, a tenth of all Eccleſiaſtical Benefices, Rents and Profits, by the whole Clergy for two years, by the licence of the Pope, and the conſent of the Archbiſhops to the uſe of Prince *Edward*, for his expences *apud Acon* or *Ptolomais*, which he went to relieve.

* Fol. CCCLXIX.

There

There was another four years after in the year 1273. When by the command of the Pope the Churches of *England* were taxed according to an equal value by the Biſhop of *Norwich*. Here particularly is an account of what he did in *Naſſo-Burgh*, under this title. *Eſtimationes Eccleſiarum & Vicariarum in Naſſo-Burgi facta per Domin. Norwicenſ. Epiſcopum* An. MCC. LXXIII. This is quoted out of the *Chronica Domini Will. Paris Prioris* An.D. 1273 and from thence we may gather that he who built the Chapel before named, was a writer alſo; and compoſed the *Annals* of this Church; if not of *England* and perhaps other Countries, as Abbot *John* did.

I can find little more of *William de Wodeford*, beſides that which Mr. *G.* hath collected: only it is ſaid in an old Record that *An.* 27. *Edw.* 1. and *An. quarto Domini Will. de Wodeford*, *Robert de Watervil*, and *John Spournel*, did homage and fealty to him on the Feaſt of St. *Stephen*; for Land held by them in *Overton*, *Wodeford* and *Kymeſthorp*.

Nor do I meet with more than the mention of the Hoſpital of St. *Leonard*'s: which it appears had *Friers* and Lands belonging to it, by a Deed of *Agnes Pudding* *, who for the health of her Soul, gave to God and St. *Peter*, together with her body, eight acres of arable Land; two of which ſhe held *de fratribus Hoſpital. Sancti Leonardi de Burgo*: to whom ſhe reſerved one penny to be paid out of that Land *in die Apoſtolorum Petri & Pauli annuatim, pro omni ſervitio.* Which whether it was different or no from the *Hoſpitarium Burgi*, which had the Chapel of *All Saints* belonging to it, I do not know. But I find that *Will. de Saresbury* Son of *Symon de Saresbury* (or *Saleſbury*) granted and confirmed ſixpence *per an.* which his Father had given to that Hoſpital, to maintain a Lamp in that Chapel, *ad ſuſtinendam ibi Lampadem in Capella omnium Sanctorum ad honorem Dei perpetuo duraturam.* I take this to be the ſame with *Hoſpital. Leproſorum extra Burgum*; mentioned in the foregoing Taxation: which was taxed at ſix pound, and paid no Tenths. There is ſtill a Well near the *Spittle*, which is called St. *Leonard*'s Well, whoſe water hath been thought Medicinal.

* Fol. CCXLI.

Fol. 287.

He dyed this year, as the *MS. Chron. Joh. Abbatis* tells us, in which there is a magnificent Character given of his Succeſſor *Godfrey* of *Crowland*. An. *MCCXCIX. obiit Dominus Willielmus Abbas Burgi, Cui ſucceſſit Dominus Godfridus, vir magnificus, & ingentis induſtriæ in temporalibus tractandis.*

His memory was celebrated on the ſecond of *September*; which is noted in the *Kalendar* to be the day of his death, and the Anniverſary of *John* of *Greſham*.

GODEFRIDUS de Croyland.

The moſt memorable thing that I meet with in the beginning of this Abbots Government; is a Grant made by the Abbot and Convent of *Burgh* to the Abbot and Convent of *Sulebi*; that the ſaid Abbot and Convent of *Sulebi*, might without any impediment enter into the Mannor of *Adington parva* and its appurtenances; to have and to hold the ſaid Mannor to themſelves and Succeſſors for ever. Which Mannor *Richard* Son of *Gervaſe de Bernack* ſometimes held of *Humfrey de Baſſingburn*, who held it of the Abbot of *Burgh per ſervitium feodi unius militis.* For which Grant, the Abbot and Convent of *Sulebi*, granted on their part, that they would pay to the Abbot and Convent of *Burgh* the yearly Rent of ſix Shillings and eight Pence of Silver, at the Feaſt of *Eaſter*, in their Mannor of *Caſtre*: and that they would *facere ſectam ad curiam* from

from three Weeks to three Weeks at *Caſtre*, &c. They alſo granted that every Abbot of *Sulebi* after this preſent, however he ſucceeded, ſhould pay upon every vacancy to the Church of *Burgh* ten Marks of Silver, in the name of a *relief*; within eight days after he was made Abbot of *Sulebi*. The Abbot of *Burgh* alſo notwithſtanding this grant and agreement, was to receive *homage*, *ſcutage*, and all Royal ſervices from the aforeſaid Tenement for ever, *&c. Dat. apud Burg. S. Pet. die Sabbati in vigilia Paſcha An. Domini Milleſimo Trecenteſimo. Et anno Regni Regis Edwardi filii Regis Henrici viceſimo Octavo.*

I find alſo many homages done to him *An.* 28. *Edwardi* I. *& An. ejus primo*, on the next Sunday after the *Epiphany*, for Lands held of him in ſeveral places. And the like in the following years: one or two of which I think fit to ſet down. On the Feaſt of *Thomas* the Martyr (as he is called) *An. Edw.* 33. *Rob. Domer* did him homage for an Eſtate he held of him in *Eſton* near *Rockingham*: and the *Acquietance* the Abbot gave him is Recorded at large, in theſe terms. *Pateat per preſentes, quod nos Godfridus, Abbas de Burg Sancti Petri pardonavimus, ad inſtantiam Johannis de Hotot, de gratia noſtra ſpeciali, Roberto fil. & her. Domini Joh. Domer milit. quinquaginta ſolidos pro relevio ſuo de morte dicti Domini Johannis Uxoris ſua, pro dimid. feodi mil. quod idem Dominus Joh. de nobis tenet in capite, in villa de Eſton juxta Rockingam, & viginti ſol. noſtro auxilio ad primogenitam fil. Domini R. maritandam, & 20. ſol. de ſcutagio nobis à Domino Rege conceſſa de an. trigeſimo primo. In cujus rei teſtimonium has literas noſtras eid. Rob. fieri fecimus Patentes. Dat. apud Burg. S. Pet. die luna in Septima Paſcha*, &c.

In the 4*th* year of *Edw.* II. which was the 12*th* of *Godfrey*, on the Sunday before the Feaſt of the Aſcenſion, *Joh. fil. Domini Rogeri de Hegham*, did homage and Fealty to the ſaid Abbot in his Hall at *Burgh*, for Land he held of him in *Helpſton*; in the preſence of *Robert de Thorp*, then Steward of the Liberties of *Burgh*. In which year (4. *Edw.* 2.) it was that of his own Charity, he built the Bridge over the River *Nen*.

In the ſame Regiſter I find this Record, that in the very firſt year of his Abbotſhip he bound himſelf in the ſumm of five hundred Marks for the redemption of *John St. John* taken Priſoner, and kept ſo by the King of *France*: *Dominus Johannes de Sancto Johanne Capitivus, in Carcere Philippi Regis Franc. remanens, Abbas de Burgo Sancti Petri obligatus pro* 500 *Marcis de redemptione ſua: An.* 1299. Which agrees with what *Tho. Walſingham* ſaith of this Gentleman, whom he calls *Johannes de Sancto Johanne de Baiona*: who was taken Priſoner in the year 1298, going to the relief of *Bellagarda*, together with the Earl of *Lincoln*, who commanded one half of the Army, but would not fight. By which means it came to paſs, that this *J. St. John*, and *Will. de Mortuomari* and *Will. de Bermanglen* and eight other Knights were made Priſoners; and carried to *Paris* in Triumph.

How this Abbot came to be engaged for him, or what relation he had to him I do not find; nor have I room for any further account of him: but only this. That in his ſixth year there hapned a difference between him and the Abbot of *Thorney*, about a certain Highway (*de quodam chimino*) from a place in the River *Neen* called *Herlaſefforth*; unto the Town of *Eye*. And at laſt this agreement was made, at the inſtance of *Walter* Biſhop of *Coventry* and *Litchf.* then Lord High Treaſurer, and other friends to them both, *viz.* that the aforeſaid Abbot and Convent of *Burgh*, of their own mere will, and ſpecial benevolence, for the cheriſhing of mutual love and charity between them, granted for them and their Succeſſors, that the Abbot of *Thorney* and the Convent and their Servants, Friends, or

Strangers

Strangers coming thither, might hereafter uſe that Highway, *ad latitudinem quindecim pedum*, with their Carts, Waggons, Carriages, Horſes, driſt of Cattle, to Fairs or Markets, without any diſturbance, &c. *Dat. apud Stamfordiam die Martis proxima poſt feſtum Sanctorum Tiburtii & Valeriani. Anno Reg. Edw. Triceſimo quarto.* He dyed after he had been Abbot one and twenty years So MS. *Chron. Johan. Abbatis* ad An. MCCCXX. *obiit Dominus Godefridus Abbas Burgi, cui ſucceſſit Adam de Botheby*, &c. And the day was on the 9*th* of *Auguſt*, as we learn from the *Kalendar*; which tells us then was *Depoſitio Godfridi de Croyland Abbatis.*

A D A M de Botheby.

The Character which the forenamed *Chronicon* gives of him is this, that he was *vir magnæ innocentiæ & ſimplicitatis*, a man of great innocence and ſimplicity. In whoſe time the Controverſie between this Church and the Biſhop of *Lincoln*, in the 10*th* of *Edw.* the Third, was revived. When the Biſhop impleaded divers men of North and South *Collingham*, for breaking his Pound, and taking away ſome Cattle which his Bailiff had ſeiſed: being the Goods of ſeveral condemned and Outlawed perſons of the ſame Towns, ſome whereof were hanged. Which he ſaid belonged to him, in the right of his *Wapentac* of *Newark*: but they ſaid belonged to the Abbot of *Peterburgh*, as Lord of the Mannor of *Collingham*. But the judgement before mentioned in the 14 *Edw.* I. ended the ſtriſe, and the Biſhop prevailed.

In his firſt year *An.* 1321. there were ſeen in many places of *England*, *nocturnæ acies armatæ invicem militari more dimicantes in aere: & maxime ſuper Caſtellum Comitis Lancaſtriæ*, as the *MS. Chron.* of *Joh. Abbatis* writes. Who makes no doubt they predicted what followed in this year: wherein he and many other Barons were put to Death. *Sanguinem illuſtris Comitis, ac aliorum nobilium, qui poſtea nequiter effuſus eſt, effundendum indubitanter præmonſtrantes.*

The ſame *Chron. ad an.* 1338. ſaith, *Hoc anno 7. Kal. Decemb. in feſto Sanctæ Katherinæ, obiit piæ memoriæ Dominus Adam de Botheby nuper Abbas de Burgo Sancti Petri. Cui ſucceſſit* —— Here a line is ſcraped out; and this is the laſt Abbot mentioned in that *Chronicon*, though it doth not end till the year 1368. Which ſhews it was carried on by ſome other hand that was not much acquainted with this Church, or did not regard it. And it ſpeaking here of *Adam de Botheby* as lately dead, was the thing that deceived *Pitſeus*: who (as Mr. *G.* obſerves) took *John* Abbot to have lived now; becauſe he found he that wrote this latter part of the Hiſtory (which bore the name of *John* in the Title) was alive about the year 1340. who ſaith the ſame year that *Adam* Abbot dyed, *per multa Angliæ loca, ſalices Roſas germinaverunt.*

The day of his death the *Kalendar* alſo places upon the 23. of *November*: which was *Depoſitio Adæ Abbatis de Botheby & Anniverſarium Domini Joh. de Aysby*, &c.

H E N R I C U S de Morcot.

In this Abbots time, as I take it, *Edward* the Third granted his Licence for the turning the *Parochial* Church of St. *Peter de Irtlingburgh*, into a Collegiat Church of ſix Secular *Canons* (one of which to be the Dean) and of four beneficed Clarks; to be nominated by the Abbot and Convent

vent of *Peterburgh*: who, and *John Pyel* had the Advowſon of the Church, *alternis vicibus*. The ſaid *John Pyel* on his part ingaging to aſſign ſuch a portion of his own Eſtate, as might be a ſufficient maintenance for the ſaid *Dean*, *Canons* and *Clerks*; together with the other profits belonging to the ſaid Church: and having obtained a Bull alſo from Pope *Gregory* the XI. to the Biſhop of *Lincoln* to permit this Colledge to be erected, if it were ſo indowed by *John Pyel* as to pay all Epiſcopal duties and other burdens: And the ſaid Abbot and Convent alſo having after ſufficient deliberation, conſented to this unanimouſly; provided their right of preſenting alternately to thoſe Canonries, or Prebends, and other benefices were preſerved; and the aforeſaid *Dean*, *Canons* and *Clerks* ſaid divine Service, in that Church every day, for ever.

John Pyel indeed dyed before this could be effected: for the Biſhop of *Lincoln* had deferred to execute his intention. But his Wife *Johanna*, Executreſs of his laſt Will and Teſtament, petitioning King *Richard* the II. that it might be fulfilled, and repreſenting how ſhe had obtained a new Bull from Pope *Urban* directed to the Archdeacon of *London* for that purpoſe; the King thereupon granted his Licence, *quod ipſe Archidiaconus ad erectionem hujuſmodi Collegii faciendam procedere valeat, juxta vim, formam, & effectum dictarum literarum Apoſtolicarum*. For which licence ſhe gave the King 20 Marks, as is expreſſed in the Letters Patents. *V. Monaſt. Anglicanum*, 3. Tom. De *Eccleſiis Collegiatis* p. 108.

There are ſome Acts of this Abbot mentioned in a *MS.* Regiſter formerly belonging to this Church, now in Sir *John Cotton*'s Library, and others in our Records at the end of *Swapham* in the 18, 19, and 21. of *Edward* III. to which I cannot be allowed to give a place in this Hiſtory, without wrong to the Undertaker. I can find no memory of him in the *Kalendar* of the Church (though there is of his Succeſſor) becauſe, it is likely, he left nothing for the celebrating of his *Anniverſary*, as ſeveral foregoing Abbots did.

ROBERTUS RAMSEY.

There is a memorial of him, as I ſaid, in the *Kalendar* which tells us he dyed upon the *ſixth* of *October*: which was *Depoſitio Roberti de Ramſey Abbatis, & fratris Thomæ de Burgo*. And a Memorandum of a gift beſtowed upon the Church in the firſt year of his Government, by the Heir of *William Everard de Dodeſtorp*: but ſo defaced by time, that it cannot all be read. I ſuppoſe it was written in his time; for it follows after an account of the years that every Abbot from *John de Caleto* till his time, lived in the government of this place; but ſaith nothing how long he continued.

Abbas Johan. de Caleto vixit annis 13.
Abbas Robert de Sutton an. 12.
Abbas Ric. de London an. 22.
Abbas Willielmus de Wodeford an. 4.
Abbas Godefrid de Croyland an. 22.
Abbas Adam de Boyeby an. 17.
Abbas Henricus de Morkote an. 14.

HENRY

HENRY de Overton

Born I ſuppoſe at *Overton*, now called *Orton*; on the other ſide of the River *Neen*: and made Abbot here in the year 1360. As appears by an old record of a Fine paid by *William Cole* (*Nativus Domini Abbatis de Burgo*) for a licence in his Court at *Thurleby*, in the *forty ſeventh* year of *Edward* the Third; (that is 1373) which is ſaid to be in the *Thirteenth* year of this Abbot.

In his ſecond year, the 37. of *Edw.* III. 1369. all the Monks of the black Order held a General Chapter at *Northampton* (where *Thomas* Abbot of St. *Alban* preſided) in which it was decreed, among other things, that they ſhould make a perpetual and continual memory, throughout their whole Order, for the Quick and the Dead, every hour of the day and night: as *Walſingham** informs us, in his Hiſtory of theſe times. Who alſo tells us that in the year 1379 (which was the 2. of *Rich.* II.) there was a great Tax laid upon the whole Clergy: wherein every Mitred Abbot paid as much as an Earl, *viz.* ſix Marks; and a Noble moreover *pro ſinglis capitibus Monachorum* Pole money, for every Monk in his Monaſtery. Of which he complains heavily, as an unreaſonable thing: that the pooreſt of them ſhould pay as much as the richeſt, Earl or Biſhop; and over and above for his Friers *.

* P. 180.

* *Ib.* p. 221.

I have give an account already (in the life of *Martine de vetli*) of the Inſurrection in the fourth year of King *Rich.* 1381. Which the ſaid *Walſingham* aſcribes to the ſins of men of all ſorts, not excepting the *Mendicant Friers*: who contrary to their profeſſion, he ſaith, were grown ſuch flaterers and deceivers, that it was thought as good an argument, both for matter and form, to ſay, *This is a Frier, therefore he is a Lyar*, as to ſay, *This is White, therefore it hath a Colour.*

Two years after 1383. The King and his Queen ſpent their time in viſiting the Abbeys of the Kingdom: which, the ſame Hiſtorian ſaith, was no ſmall burden to them; becauſe they came with an exceſſive number of attendants, *& non offerre, ſed auferre*, not to offer, but to carry away *. I do not find whether they were here or no, but he mentions the Abbey of St. *Edmunds-Bury* (with which this was in a confederacy) where they were entertained ten days: which coſt the Monaſtery *eight hundred* Marks.

P. 302.

There is no memory of this Abbot, nor of any that follow, in the *Kalendar*, I have often mentioned: they living not long before it was written; and in thoſe tumultuous times that inſued, having no power, its likely, to do more than preſerve what their anceſtors had acquired: and ſcarcely that neither, for in *Rich. Aſhton*'s time (when the *Kalendar* was written) I find but 64. Monks.

NICOLAUS.

It is not known where this Abbot was born or bred; and there is very little to be found, either of what he did, or what was done, in his time. The only thing I meet with, beſides that which Mr. *G.* mentions, is an ordinance of his about the obſervation of the Feaſt of St. *Kyneburgh*, in the laſt year of his Abbotſhip 1396. Which Feaſt, it appears by the *Kalendar*, was on the 7. of *March*: whereon was *Tranſlatio Sanctorum Kyneburgh* and *Kyneſwith*. Whom *Malmsbury** calls *Kinedreda* and *Kineſ-*

* L. IV. *de geſtis Pontif. Angl.*

 wida,

wida, the Daughters of King *Penda*; the Reliques of whoſe Aſhes, he ſaith, were here kept and worſhipped: who both of them having dedicated themſelves to God in their Infancy, preſerved their noble purpoſe till old age. The younger of them alſo, not being content with her own reſolution, prevailed with *Offa* King of the *Eaſt Angles*, who courted her in marriage, to conſecrate himſelf to Virginity. They were firſt buried *in Eccleſia Kyneburgenſis Caſtri* (called now *Caſtre*, as I ſuppoſe) which being very ruinous in the time of *Elfinus* Abbot, the Monks of *Ramſey* (as *Hugo* tells us) indeavoured with all their might, night and day, to carry their bodies away to that Monaſtery. But it was neither the will of the Lord, nor their pleaſure (as his words are) to reſt any where but under the power of St. *Peter* (*ſub Clavigeri poteſtate*) who brought them to Chriſtianity. And therefore they heard the prayers (as he goes on) of *Leofwinus* Sacriſt of *Burch*, who was a devout Servant of theirs, and earneſtly beſeeched them to have their bodies lye in this Church (promiſing to do them the greateſt honour) as is more fully declared *in Tranſlatione earum*, in the Narative of their Tranſlation; which was too long, he ſaith, to ſet down in every particular. After the like manner alſo the ſame Abbot with *Leofwinus* his aſſiſtance, tranſlated the moſt pious Virgin *Tibba*, *de riale Burgi*: She herſelf commanding it, and by great miracles ſhowing that ſhe deſired to reſt there among her holy Friends. Upon which occaſion *Hugo* relates not only all the Reliques in this Church (as hath been before ſhown) but tells alſo where the bodies of all the *Engliſh* Saints lye; that he who deſired to addreſs himſelf to any particular Saint, might know where to find him or her. And ſpeaking of *Tibba*, he ſaith, ſhe was coſin to the two forenamed Siſters, *Kyneburgh* and *Kyneſwith*: whoſe Reliques here were in ſuch high eſteem, that *Ingulphus* reckons the treading of their pretious pledges under Feet, as one of the principal profanations, when this Monaſtery was demoliſhed by the *Danes* in the year 870. when *Altaria omnia ſuffoſſa*, &c. *Sanctarum Virginum* Kyneburgæ, Kyneſwitæ, & Tibbæ, *pretioſa pignora pedibus conculcata* *.

* P. 23. *Edit. Oxon.*

Henry of *Bolingbroke*, then Earl of *Derby* (afterward Duke of *Hereford*, and at laſt King of *England*) lay for ſome time in this Monaſtery, with a great train, in the beginning of this Abbots Government. Particularly in the year 1392, when his Courtiers (as my Author calls them *) threatned to deſtroy *Depynge* and its inhabitants, as enemies to him and his Father, as well as injurious to *Croyland* (which had ſuffered much by them) and the neighbouring people of *Holland*. Which put them into ſuch a fright, that the Steward of the Courts of the Earl of *Kent*, Lord of *Depynge*, and four and twenty of the beſt of the Town, came with all ſpeed to *Burgh* St. *Peter*, and ſubmitted themſelves to the mercy of the Earl of *Derby*. Whoſe Treaſurer interceded for them, and procured their Pardon; upon promiſed (confirmed by their Oath) that they would keep the Peace hereafter with all *Hollanders*, and moſt ſtrictly puniſh all diſturbers of it, that could be found among them.

* *Hiſt. Croyland. Continuatio* p. 489.

WILLIELMUS GENGE.

If he were the firſt Mitred Abbot of this Church, as Mr. *G.* ſayes, Sir *H. Spelman*'s notion is not true; that they put on Miters in token they had Epiſcopal Juriſdiction, and being advanced to the dignity of Barons ſate in Parliaments; which no other Abbots did. For the Abbot of *Burgh* St. *Peter* ſate in Parliament, in the 4*th* year of *Edw.* 3. as appears by

by the ſummons to the Parliament at *Winton*. And there is little truth alſo in what is commonly ſaid, that Mitred Abbots were not ſubject to any Biſhop: for after this Abbots time, I ſhall ſhow preſently, the Biſhop of *Lincoln* kept both the Abbot and Convent, for ſome time, under his Viſitation.

There are certain Conſtitutions I find made by him 1398. and others in the years 1401. and 1406. which I can but mention.

JOHANNES DEEPING.

The firſt of *Henry 5th* was the fifth year of his Abbotſhip, as a *memorandum* ſtill remaining tells us: and thence we learn he was made Abbot 1407.

All that I find of him, are ſome Statutes which he made 1409. about the right obſervations of certain Feſtivals: and others made by him in the year 1420. Which he calling the eleventh year of his Abbotſhip: from thence it appears he was not made Abbot till the year 1409: He defended alſo the right the Church had to the Mannor of *Walcote* in *Lincolnſhire* (as I have obſerved already) in the 13 year of *Henry* the *4th* (*an.* 1314. againſt *Thomas* of *Lancaſter*, the Kings Son: making it appear that it had been part of the Demeaſnes of the Abbey from the firſt Foundation, and had never held of the aforeſaid *Thomas* his Mannor in *Holderneſs*.

In the year 1421. which was the eighth of *Hen.* 5. a complaint being made to the King of grievous exceſſes and abuſes among the black Monks of the Order of St. *Benet*, all the Abbots and Priors of that Order were ſummoned to appear before the King at *Weſtminſter*. Where in the Chapterhouſe on the *7th* of *May*, the King being perſonally preſent, the charge againſt them was read, by the Biſhop of *Exeter*: and he, with ſeveral perſons on both ſides, were appointed to conſider it and to make a reformation; which they all promiſed the King hereafter faithfully to obſerve. *Hiſt. Croyl. Contin.* p. 513.

RICHARDUS ASHTON.

In his time, about the year 1448. the controverſie between this Abbey, and that of *Croyland* revived again; the Metes and Bounds of the ſeveral Fens belonging to each (which had been limited in divers places, which the Hiſtory mentions, by croſſes and other marks) being ſo worn out by careleſneſs, in length of time, that a very obſcure and confuſed knowledge was the moſt that was left of them. But by the conſent of parties, and the ſupervifing of the Biſhop of *Lincoln*, the buſineſs was referred to four indifferent Arbitrators: the Abbots and their Convents binding themſelves under their Seals, in an Obligation of a thouſand Marks, to acquieſce in what they ſhould Decree. Who met ſeveral times, and inſpected the Evidences on both ſides, but after much time and expences, could not agree to determine any thing: but reſolved to throw the matter upon the Abbots themſelves, to make an end of it. Who met at *Ibury* a Mannor of the Abbot of *Burgh*, with the *Priors* of each Monaſtery; and heard from one of the Arbitrators, what it was which they would not determin, without the expreſs conſent of both parties: but after much diſcourſe between them, they could come to no agreement; nor was the controverſie ſetled till many years after. *Hiſt. Croyl. Continuatio* p. 525. &c.

But the moſt remarkable thing in this Abbots time, is the pains he took in the regulation of Divine Service in this Monaſtery: about which he made many *Ordinances*, with the conſent of all the Convent: and drew up a *Cuſtomary*, out of the ancient uſages of the Church, for all the Sundays from the Octaves of *Whitſunday*, to the firſt Sunday in *Advent*. All which are yet extant, in his Grace's, the Lord Archbiſhop of *Canterburie*'s Library at *Lambeth* in two Volumes: One written by *Simon* of *Tarwell*, as he tells us in ſix verſes at the beginning of the Book: the other by *John Trentam*; who concludes it with the like verſes. By this Cuſtomary they were directed how to ſing their Offices, longer or ſhorter, every day: as is expreſſed in the laſt Rubrick of it. Before theſe Books is prefixed the *Eccleſiaſtical Kalendar* (which I have had occaſion frequently to name) at the ſide of which, are ſet down thoſe Feſtivals, or Anniverſaries which were peculiar to this Church and their neighbour; as follows.

January.

3. *Depoſitio Domini Martini Abbatis,* viz. the firſt of that name.

6. *Will. de Hotot Abbatis, & Anniverſarium Richardi de Waterville, & Johannis filii ejus.*

13. *Depoſitio Elfini Abbatis, & Anniverſarium Matthæi Capellani.*

23. *Depoſitio Domini Elfrici Archiepiſcopi.*

February.

21. *Depoſitio Domini Andreæ Abbatis. Abbas miſſam celebravit.*

26. *Commemoratio fundatorum & omnium benefactorum;*

March.

1. *Depoſitio Joh. de Caleto Abbatis pro anima Patris & Matris ejus; & Anniverſarium Ivonis Supprioris.*

The *Abbot* was to ſay Maſs himſelf, and the *Prior* read Divine Service *uſque ad dirige. Quia iſta, Depoſitio eſt in Albis.*

One *Ivo de Guntborp* gave all his Lands in *Witherington* to this Church (as appears by the Charter of *Rich.* 1.) who perhaps is the perſon here named.

7. *Tranſlatio Sanctorum Kyneburgh & Kyneſwyth;*

13. *Depoſitio Domini Akarii Abbatis.*

The

The Abbot ſaid Maſs himſelf.

22. *Depoſitio Roberti de Sutton Abbatis & Anniverſarium Henrici Aurifabri & Joh. de Trikingham Prioris.*

The Abbot ſaid Maſs.

In this month there was *Miſſa matutinalis cum cappa* for the Souls of the Fathers and Mothers, *&c.* of all the Monks of this Monaſtery.

[Of the celebration *cum cappis* I ſhall give an account, at the end of the Kalendar.]

April.

11. *Sancti Guthlaci*

Who was Confeſſor to King *Ethelbald*: who founded the Abbey of *Croyland* in memory of him.

12. *Depoſitio Thoroldi & Guidonis Abbatis. Et Anniverſarium Rob. de Hale, & Agnetis Matris ejus.*

May.

In the firſt Week of *May*, *Legenda & facienda eſt Conventio inter Eccleſias Burgi & de Sancto Victore, & habebunt miſſam ferialem.* In which they ſung *de Profundis*, *& cibus ea die ponatur ad menſam.*

[I ſhall explain this at the end].

In *Whitſun*-Week was, *Commemoratio ſpecialium Defunctorum.*

[That is in ſome of the *Ember-days.* For ſo I find in our Records *fol.* CCLXXIV. *Statutum eſt in capitulo per Dominum Robertum Abbatem communi conventus conſenſu, quod quater in anno fiat commemoratio omnium Defunctorum, quorum debitores ſumus per ſpecialem conventionem, ſive ſocietatem. ſc. aliquo die quæ vacaverit in Ebdomada quatuor temporum.*]

30. *Depoſitio Domini Arewyni Abbatis.*

June.

5. *Depoſitio Adulphi Epiſcopi, & Anniverſarium Richardi de Lincolnia, & Agnetis Uxoris ſuæ.*

26. *Depoſitio Martini Abbatis.*

July.

13. *Depoſitio Epiſcoporum Gamalielis & Huberti.*

Auguſt.

Auguſt.

1. *Depoſitio Domini Richardi de London Abbatis.*
The Abbot ſaid Maſs. And they were in *Albis*, the Prior reading the Service (as before upon *John de Caleto*'s day) and praying for the Souls of his Father and Mother, without naming them.

9. *Depoſitio Godfrid. de Croyland Abbatis*
In *Albis*, the Abbot ſaying Maſs, and the Prior reading as before. After Maſs the whole Convent made a *Chorus* with the *Præcentor*, *Succenſor*, and the Senior *Maſters*.

28. *Depoſitio Will. Landavenſis Epiſcopi, & Anniverſarium Domini Reginaldi Presbyteri.*

September.

2. *Depoſ. Domini Will. de Wodeford Abbatis, & Anniverſ. Johannis de Greſham.*

The Abbot ſaid Maſs.
In Ember Week *Commemoratio ſpecialium Defunctorum* as before in *Whitſun-Week*.

25. *Depoſitio Domini Benedicti Abbatis.*
The Abbot ſaid Maſs; the Prior read as before. *In Albis.*

October.

6. *Depoſitio Domini Roberti de Ramſey Abbatis, & fratris Thomæ de Burgo.*

The Abbot ſaid Maſs.
15. *Depoſitio Domini Eylrici Epiſcopi, & Memoria Benefactorum*

22. *Depoſitio Domini Matthiæ Abbatis; & memoria Wynegoti Monachi.*
This *Wynegot*, I obſerved before, bought St. *Oſwald's* Arm hither from *Bebeburch*.

29. *Depoſ. Domini Roberti de Lynſey Abbatis*
The Abbot ſaid Maſs; the Prior read *ad tertiam*: and they were in *Albis*.

Novemb.

1. *Depoſitio Lefrici Abbatis.*

4. The Abbot ſaid Maſs for the ſouls of all the faithful departed this Life.

10. *Depoſitio*

10. *Depoſitio Johannis de Says Abbatis, & Anniverſ. Henrici Talbot, & Richardi de Spaldynge.*

19. *Depoſitio Alexandri Abbatis. Et Anniverſarium Reginaldi de Caſtro, & Matildis Uxoris ſuæ.*

23. *Depoſitio Adæ Abbatis Botheby, & Anniverſarium Domini Joh. de Aysby, & Magiſtri Joh. de Hacwedone.*

30. *Depoſitio Brandonis, & Will. de Waterville Abbatum, & Anniverſarium Adæ de Walkote.*

Decemb.

1. A Commemoration of the Fathers, Mothers, and Parents of their Benefactors of *Burgh.*

In Ember week, as before at Whitſuntide, a Commemoration *Specialium Defunctorum.*

20. *Depoſitio Kynſini Archiepiſcopi & Anniverſarium Radulphi Comitis.*

26. *Depoſitio Walteri Abbatis.*
The Abbot ſaid Maſs.

There is once mention made, the Reader may obſerve, in this Kalendar, of celebrating *cum Cappis*, or *Capis*; that is in Copes: which added very much to the ſolemnity. As appeats by what I find in a *MS.* Hiſtory of the Church of *Weſtminſter*, written by *John Fleet* a Monk thereof. Who tells us that *Radulphus Papilyon* who was made Abbot 1201. obtained the conſent of the Chapter, for the celebrating the Feaſts of four Saints, whom he much loved, *in Capis*, viz. St. *Laurence*, *Vincent*, *Nicolaus*, and *Tranſlatio Sancti Benedicti.* And he ſets down the Charter wherein this was granted, at his inſtance, for the keeping theſe Feaſts, *in Capis, proceſſionibus, cum vinis & pitanciis honorabilibus.* That is, formerly they were obſerved only with Ale, and a ſimple pitance; but after this with Wine, and more honourable allowances; as the Charter it ſelf explains it. *Richard of Berking* afterward ordained that on three days following the *tranſlation of King Edward*, Maſs ſhould be ſaid ſtill in *Capis*: for the greater honour of that Saint. And *Richard de Crokeſly* ordained out of reverence to the bleſſed Virgin, that the *Annunciation* ſhould be celebrated at her nativity, *in quinque Capis.* And thus, I obſerved before, it was in this Church of *Burgh*: where *Rob. Lyndeſay* ordained, the Feaſts of our Lords Tranſfiguration; the Tranſlation of St. *Thomas*, and the birth of St. *Hugh* to be celebrated in *Copes.* Much more, if it were proper in this place, I could add to this purpoſe. But I haſten to explain the meaning of the *Convention* or agreement between this Church, and that of St. *Victor*, which was to be read the firſt week in *May.*

I have already obſerved that Friendſhip was wont to be contracted, between ſome Churches with others; as *John de Kaleto* I ſhowed made *confederationem inter Eccleſiam Burgi & Wigorn.* the particulars of which are ſet down, in the Charter yet remaining *Fol.* CLXXV. Such was this with the Church of St. *Victor*; which I find expreſly mentioned afterward,

Fol.

Fol. CCLXXIV. where an account is given of the Churches with whom this Church had made Confederations, and what they were. At the bottom of which Page, there are theſe words; *Eadem Conventio facta eſt item inter nos & Canonicos de Sancto Victore*, &c. that is, the ſame that was between this Church and the *Canons* of *Giſburn:* which was this: That in the firſt Week of *Lent*, there ſhould be an Office performed in the Church of *Burgh*, for all the Brethren of *Giſburn*, who were dead. And on the morrow a Maſs in the Convent; every Prieſt celebrating one Maſs, and the reſt, who were in inferior Order, ſinging 50. Pſalms. The like to be done at *Giſburn* for thoſe of *Burgh*: *Et Cibus ea die ponatur ad menſam*; though it was the beginning of *Lent*. The ſame was done for thoſe of St. *Victor* on the firſt vacant day, in the firſt week of *May*.

The Abbey of St. *Victor de Caleto* in *Normandy*, had ſeveral Mannors in *England*, with great Liberties, confirmed by the Charter of King *Henry* II. as I find in the *Monaſticon*. Vol. 2. P. 1002. A Relique of this St. *Victor* I find alſo given to the Church of St. *Paul*, by *Radulphus de Diceto* Dean of that Church: who inriched it with many others alſo; particularly of St. *Oſwald* King and Martyr, vid. 3. Vol. p. 332.

It would be too long here to name all the other Churches, with whom this of *Burgh* made the like *Confederations*: which ſhall be put in the Appendix: having this further to note; that it appears by the forenamed *Cuſtomary*, a piece of the Croſs was preſented to them all to kiſs, in Paſſion-week; and that there being *Sixty four* Monks in this *Richard Aſhton*'s time, there hapned ſo great a mortality among them, that *thirty two* or more, of the beſt Monks in the Monaſtery died. So that Divine Service could not be performed according to the Statutes then made: but they were forced to omit ſome things, which in thoſe Books were appointed.

WILLIELMUS RAMSET.

It appears by a Record at the end of thoſe *Lambeth* Books, that in the year 1483. *John Ruſſel* Biſhop of *Lincoln* ſummoned the Convent to come and attend him at *Bugden*, in his Viſitation *adhuc pendente:* and there gave them Injunctions about their behaviour, one towards another, and towards the Abbot *William*. Who was ſtill ſubject to the Epiſcopal Juriſdiction, notwithſtanding his Mitre; as all his Predeceſſors had been. For there had been anciently a Decree in a Synod held near *Cloveſhom*, in the year 747. (and that in obedience to the Letters of Pope *Zachary* which were publickly read in the Aſſembly, for the reformation of Manners) that the Biſhops ſhould viſit their Dioceſes every year, and admoniſh both Abbots and Monks to live regularly; as *William of Malmſbury* informs us. In purſuance of which this Monaſtery had been often viſited, and Injunctions given to them: as I could eaſily ſhow, had I room for ſuch Diſcourſes. I ſhall content my ſelf only with the account I find in our Books, of the Viſitation of that famous Biſhop of *Lincoln*, *Robert Groſthead*: who viſited *tam domus Religioſas, quam Eccleſias Parochiales*. And among others required the Abbot and Convent of *Burgh*, to ſhow what Right they had to the Monaſtery of St. *Michael* in *Stamford*; and the *Hoſpital* of St. *Thomas* there upon the Bridge; and the Houſe of the *Lepers:* to all which they pretended. And they making it appear, that they were Patrons of them, and that their Conſent was requiſite to the choice of a Prioreſs of St. *Michael*, and that they were in the quiet poſſeſſion of appointing *Cuſtodes* to hear the Confeſſion of the Nuns in that place (a Preſentation being made of them to the Biſhop) and of placing *Cuſtodes* alſo in

in the *Hoſpital*, and in the Houſe of *Lepers*; and that the Nuns in the Monaſtery, and the Friers in the Hoſpital, and in the Houſe of the Lepers, were not received but by conſent of the Abbot, who had right to enter into the Monaſtery of St. *Michael*, and to make *Moniales profeſſas* (which Poſſeſſion he ſhowed he had time out of mind, by Witneſſes, and by Letters of *Hugh* Biſhop of *Lincoln*, who had alſo here viſited, and by Letters of the Nuns themſelves) thereupon the forenamed *Robert Groſtehead*, having ſitting by him for his aſſiſtance, his Official *R. de Cadencia*, and many other perſons, pronounced that the Abbot (who was there preſent) was in the quiet poſſeſſion of all the aforeſaid, *ſalvo jure uniuſcujuſque*.

The contention about the Fenn *de Alderlond* was renewed in the ſame year 1483. between *Richard* Abbot of *Croyland*, and *William Ramſey* Abbot of *Burgh*; which had hung long, as the Continuation of *Croyland*'s Hiſtory obſerves, * but was comprimiſed by *Thomas Rotheram*, formerly Biſhop of *Lincoln*, and Ordinary of the Place, now Archbiſhop of *York*. Yet it was not finally determined and ſettled till two or three years after; when, both parties ſubmitting themſelves to the Archbiſhop, he Decreed, under the penalty of a thouſand pound, that the Abbot and Convent of *Croyland*, ſhould pay an annual Penſion of ten pound a year to the Monaſtery of *Burgh*: until they had at their own charge purchaſed Land of that yearly value to be delivered in perpetual poſſeſſion to the Monaſtery of *Burgh*; or had at their own like expence appropriated and united to the ſaid Monaſtery of *Burgh* the Church of *Brynkehurſt*, or *Eſton* in the County of *Leiceſter*, which belonged to the Patronage of the ſaid Monaſtery. Whereupon *Edmond Thorp* then Abbot of *Croyland*, choſe to do the latter: and accordingly the Church of *Brynkehurſt* was appropriated for the perpetual uſes of the Monaſtery of *Burgh*; and Letters Patents from the King were obtained for Licence to do it *.

* Page 569.

* Ib. 577.

And by another Continuation of the ſame Hiſtory it appears that *John Ruſſel* Biſhop of *Lincoln* before mentioned, came to *Croyland*, and ſtaid there a whole Month, with twenty other perſons (for whom as well as himſelf he gave them ſuch ſatisfaction, as contented both Parties) in which time, after conference with the Abbot of *Burgh* at *Singleſholt*, the Union and Appropriation, was made judicially by the Epiſcopal Sentence, which is there at large ſet down *: with all other proceedings in that Buſineſs. The broad Seal alſo was procured for the confirmation of it: which was to put an end to all Controverſies, whereby both Abbeys had received much damage; as the Reader may find *p.* 588, 589, 593. to which I muſt referr him.

* Pag. 582. and 587.

It was in this Abbot's days alſo that *John Wysbeck* Abbot of *Croyland*, by his induſtry, and gentle management; procured an exchange of that 4. Stone of Wax which was yearly paid by them to the Church of *Burgh* on St. *Peters* day, in the nature of a *Service*, not to ſay *Homage* (as the Continuator of that Hiſtory ſpeakes p. 560) into a yearly Penſion of twenty ſhillings in money, that more ſincere Love might be preſerved between the Brethren of each Monaſtery for the future. This was in the year 1477.

ROBERT KIRKTON.

The Contention which Mr. *G.* mentions, between him and the Inhabitants of *Peterburgh* makes me think he was the Abbot who Petitioned the King againſt certain of the Towns-men, who ſeditiouſly oppoſed his Juriſdiction, and his appointment of Officers there. Which Petition was among our Records concerning the Mannor of *Peterburgh* (as I find in a

Note of the Titles of them, which is all that remains) till in the late great Rebellion, it with the reſt was torn in pieces or burnt. There is another Note whereby it appears the 14th of *Henry* 8. was the 26th year of his Abbotſhip: and therefore he was made Abbot not in the year 1496. but 1497.

JOHN CHAMBERS.

There is this traditional ſtory goes, concerning the preſervation of this Church at the diſſolution of Abbeys; that a little after Queen *Katherine's* Interment here (which Mr. *G.* mentions) ſome Courtiers ſuggeſting to the King, how well it would become his Greatneſs, to erect a fair Monument for her; he anſwered, Yes, he would leave her one of the goodlieſt Monuments in Chriſtendom; meaning this Church, for he had then in his thoughts the demoliſhing of Abbeys, which ſhortly after followed.

John Chambers alſo preſerved himſelf in favour, by making a Reſignation of his Abbey, as many did, under the common Seal, into the Kings hands. Which though I cannot find in *the Augmentation Office*, yet there is a Grant there made by King *Henry* to Abbot *Chambers*, which confirms me in this opinion. It bears date 1 *March*, *An.* 31 *Hen.* 8. which was 1540. (before the Biſhoprick was erected) by which it is expreſſed, that the Monaſtery of *Peterburgh* being diſſolved, the King out of his Grace and Favour did grant to the ſaid late Abbot *Chambers Two hundred and ſixty pound, thirteen ſhillings and four pence per annum*, during his life: with an hundred Load of Wood, out of the Woods called, *Eaſtwood*, and *Weſtwood*.

There were Letters (which are now loſt) ſent from the Duke of *Somerſet* and others of the Council 1548. to examine the matter in Controverſie between the Biſhop of *Peterburgh*, and one *Acton*; concerning words pretended to be ſpoken againſt the Sacrament; and concerning Images in the Church undefaced, with Plate ſold out of the Town-Church. How it ended I cannot find: nor have I any thing to add about *David Pool*, who was made Biſhop in Queen *Mary's* time.

Of Biſhop *SCAMBLER* I might ſay much more than is in Mr. *G.* but have not room for it. For before thoſe Articles mentioned by Mr. *G.* there were *Injunctions* or *Ordinations* given to the Dean and Chapter by *Thomas Yale* Dr. of Law, and *Edward Leeds* Licentiate, and *John Porey*, Dr. in Divinity, being Viſitors and Commiſſaries authorized by the Archbiſhop of *Canterbury* to exerciſe his Metropolitical Viſitation, *&c.* They were in number, *Nine*, *publicata & tradita octavo die Januarii* 1560. *in domo Capitulari Eccleſia Cathedralis Petriburg.* The *Injunctions* alſo, and *Articles* of Inquiry in ſeveral Triennial Viſitations of Biſhop *Scambler* are ſtill remaining in the years 1561, 1564, 1567. (in which year I find 21 *Injunctions* of his to the Dean and Chapter and other Miniſters) and 1570.

In the next Viſitation 1573. he delivered no Articles to be enquired of, nor more Injunctions, but only commanded them to keep their Statutes, which were not againſt the Queens Majeſty's Proceedings, nor her Viſitors, *&c.* In the laſt of theſe Viſitations but one, it was that the Tabernacles were taken down in the Ladies Chappel, which was not done till the 12. of *Elizabeth.*

How this Biſhop paſſed away the Lands of the Biſhoprick, wherewith King *Henry* had indowed it, Mr. *G.* hath related in part. Others have told us more; and that he obtained his Tranſlation to *Norwich* as a Reward of one of theſe Grants to a great man at Court.

RICHARD

RICHARD HOWLAND, Biſhop.

They that would read more of the Hiſtory of *Mary* Queen of *Scots*, may find a great many memorable things, in the Memoires of Sir *James Melvil* a faithful Servant of hers and of his Country; not long ago brought to light.

Biſhop *Morton* in his *Proteſtant Appeal* L. IV. Cap. I. hath given the beſt account, I meet with, of that paſſage (which the *Apology of the Roman Church* took out of *Martin Prelate*) in the Biſhop of *Lincoln*'s Sermon at her Funeral; which made a great noiſe among factious people: who reported, that *he prayed his Soul, and the Souls of all there preſent, might be with the Soul of the Queen deceaſed.* But the truth of the Story he ſaith was this; that *the Reverend Biſhop now mentioned, underſtanding how that great and honorable perſonage, in the laſt act of her life, renounced all preſumption of her own inherent righteouſneſs, and wholly affianced her Soul unto Chriſt, in belief to be juſtified only by his ſatisfactory Juſtice; did therefore conceive hope of her Salvation, by vertue of that Cordial preſcribed by the holy Apoſtle*, viz. *that* where ſin aboundeth, the grace of God doth ſuper-abound. *Which the Apoſtle hath miniſtred for the comfort of every Chriſtian, who erring by Ignorance, ſhall (by ſincere repentance, eſpecially for all known ſins) depart this mortal life; having the heel, or end of it ſhod with this* preparation of the Goſpel of peace: *not of the new Romiſh, but of the old Catholick Faith; which is the faith of all Proteſtants. And this conſideration of that our Preacher, cannot but worthily condemn the Apologiſts of partial prejudice, who choſe rather to be informed concerning that Sermon, by (as they confeſs) a reproacheful traducer and libeller, than (which they might eaſily have done) by teſtimony of a thouſand temperate and indifferent hearers, then preſent.*

I referr the Reader to Sir *John Harrington*'s *brief view of the State of the Church*, &c. for an account of Dr. *Fletchers* advancement from the Deanry of *Peterburgh*, to the Biſhoprick of *Briſtol*, and ſo to *London*: which he himſelf could not juſtifie, but was forced to cry, *Herein the Lord be merciful to me.*

THOMAS DOVE.

The ſame Sir *John Harrington* ſaith, he had known this Biſhop to have been greatly reſpected and favoured by Queen *Elizabeth*: and no leſs liked and approved in the more learned judgment of King *James*. When the Queen firſt heard him, ſhe ſaid ſhe thought *the holy Ghoſt was deſcended again in this Dove*: for he was a very eloquent Preacher.

In his time there was a Font erected in the Body of the Church, where none had been before: whereof there is this Memorial in the Regiſter Book.

Baptiſterium in Nave Eccleſia Cathedralis de Burgo Sancti Petri, *Anno Salutis MDCXV. graviſſimorum virorum Georgii* meritò iſtius Eccleſiæ Decani, reliquorumq; tunc temporis Prebendariorum conſilio extructum (nam antea nullum in Eccleſia extiterat) Reverendiſſimus in Chriſto Pater Dominus* Thomas *de* Burgo *Sancti Petri Epiſcopus, in magna hominum Corona ſolenni proceſſione illuc adductus, conſecravit: ſcilicet, Pſalmo LXXXIV. prius a Choro & cætu decantato, tum demum piâ, eleganti, & fervidâ precatione Deo ſupplicitèr invocato, ut ſervis ſuis & Baptizantibus, & Baptizandis, omnibuſque aliis infantes ad hoc ſacrum Chriſti lavacrum adducentibus, ſpiritu ſuo in perpetuum adeſſe velit.*

* Dean *Mriton.*

Hac finita ſolennitate mox ad Baptiſmum allatus eſt venerabilis viri Mri. Johannis Bridgeman *ſacræ Theologiæ Doctoris, ac ſeremiſſimo* Jacobo *Regi à ſacris (in iſta Eccleſia primam tunc Prebendam occupantis) filiolus. Qui, impoſito* Henrici *nomine (ſponſoribus prædicto Domino Epiſcopo, &* Humfrido Orme *milite, &* Elizabetha *Uxore D. D.* Walter Waley) *in Chriſti familiam aſcriptus eſt. Cui & omnibus in poſterum baptizandis benedicat Deus.* Amen.

I muſt omit all the reſt, and only take notice of two or three things of later date, which ought not to be forgotten.

Biſhop *Laney* his benevolence mentioned by Mr. *G.* was this. He gave an hundred Pound toward the repairing one of the great Arches of the Church Porch, which was faln down in the late times.

Dr. *Cosins*, Dean of this Church, and after the Kings Reſtauration made Biſhop of *Durham*, by his laſt Will and Teſtament gave forty Pound for a Monument to be erected in memory of his Wife, buried here in the beginning of the Wars: and one hundred Pound to the Dean and Chapter; the Rent thereof to be by them yearly diſtributed to the Poor.

Dr. *Duport*, late Dean of this Church, beſides many ſumms given elſewhere to pious and charitable uſes, ſetled twenty Pound a year on *Magdalen* Coll. in *Cambridge*, to be paid to the Dean and Chapter of *Peterburgh*: ten Pound for the Augmentation of the Schoolmaſters Salaries there: and ten Pound for two Scholarſhips in *Magdalen* College, belonging to that School.

There being wanting in Mr. *G.* an account of the defaceing of this Church, by the Souldiers in the late Rebellion, Mr. *Francis Standiſh* the preſent worthy Chanter of it, hath at my deſire drawn it up in the following Narrative. Which may be the more credited, becauſe he then lived in this place (where he was born and bred) and was a ſpectator of moſt things that he relates.

A Short

A Short and True NARRATIVE *of the Rifling and Defacing the Cathedral Church of* PETERBURGH *in the Year* 1643.

THE Cathedral Church of *Peterburgh* was very famous formerly for three remarkable things; a ſtately Front, a curious Altar-Piece, and a beautiful Cloiſter. The firſt of the three doth ſtill remain, a very goodly Structure, ſupported with three ſuch tall Arches, as *England* can ſcarce ſhow the like. The two laſt are ſince deſtroy'd by Sacrilegious hands, and have nothing now remaining, but only the bare memory of them. In this place, I think I may ſay, began that ſtrange kind of deformed Reformation, which afterward paſſed over moſt places of the Land, by robbing, rifling and defacing Churches. This being one of the firſt which ſuffered in that kind. Of which you may take this following account, from an eye witneſs, and which, I ſuppoſe, is ſtill freſh in the memory of many ſurviving Perſons.

In the year 1643, about the midſt of *April*, there came ſeveral Forces to *Peterburgh*, raiſed by the Parliament in the Aſſociated Counties, in order to beſiege *Croyland*, a ſmall Town ſome ſeven miles diſtant, which had a little before declared for the King, and then was held a Garriſon for Him.

The firſt that came was a Foot-Regiment under one Colonel *Hubbart's* command: upon whoſe arrival, ſome perſons of the Town, fearing what happen'd afterward, deſire the Chief Commander to take care the Souldiers did no injury to the Church: This he promiſes to do, and gave order to have the Church doors all lockt up. Some two days after comes a Regiment of Horſe under Colonel *Cromwel*, a name as fatal to Miniſters, as it had been to Monaſteries before. The next day after their arrival, early in the morning, theſe break open the Church doors, pull down the Organs, of which there were two Pair. The greater Pair that ſtood upon a high loft, over the entrance into the Quire, was thence thrown down upon the ground, and there ſtamped and trampled on, and broke in pieces, with ſuch a ſtrange furious and frantick zeal, as can't be well conceived, but by thoſe that ſaw it.

Then the Souldiers enter the Quire, and there their firſt buſineſs was, to tear in pieces all the Common-Prayer Books that could be found. The great Bible indeed, that lay upon a Braſs Eagle for reading the Leſſons,

Leſſons, had the good hap to eſcape with the loſs only of the Apocrypha.

Next they break down all the Seats, Stalls and Wainſcot that was behind them, being adorn'd with ſeveral Hiſtorical paſſages out of the Old and New Teſtament, a Latin Diſtich being in each Seat to declare the Story. Whilſt they are thus employed, they chance to find a Great Parchment Book behind the Cieling with ſome 20 pieces of Gold, laid there by a perſon a little before, as in a place of ſafety, in thoſe unſafe and dangerous times. This encourages the Souldiers in their work, and makes them the more eager in breaking down all the reſt of the Wainſcot, in hopes of finding ſuch another prize.

The Book that was depoſited there, was called *Swapham*, the Lieger Book of the Church, and was redeemed afterward of a Souldier that got it, by a perſon belonging to the Minſter, for ten Shillings, under the notion of an old Latin Bible.

There was alſo a great Braſs Candleſtick hanging in the middle of the Quire, containing about a Dozen and half of Lights, with another Bow Candleſtick about the Braſs Eagle: Theſe both were broke in pieces, and moſt of the Braſs carried away and ſold.

A well diſpoſed perſon ſtanding by, and ſeeing the Souldiers make ſuch ſpoil and havock, ſpeaks to one that appeared like an Officer, deſiring him to reſtrain the Souldiers from ſuch enormities. But all the anſwer he obtained, was only a ſcoffing reply, to this purpoſe, *See how theſe poor People are concern'd to ſee their Idols pulled down.*

So the Inhabitants of *Peterburgh* at that time, were accounted by theſe Reformers, both a malignant and ſuperſtitious kind of People.

When they had thus defaced and ſpoiled the Quire, They march up next to the Eaſt end of the Church, and there break and cut in pieces, and afterward burn the Rails that were about the Communion Table. The Table it ſelf was thrown down, the Table-Cloth taken away with two fair Books in Velvet Covers, the one a Bible, the other a Common-Prayer Book, with a Silver Baſon gilt, and a Pair of Silver Candleſticks beſide. But upon requeſt made to Colonel *Hubbert*, the Books, Baſon and all elſe, ſave the Candleſticks, were reſtored again.

Not long after on the 13*th* day of *July* 1643 Captain *Barton* and Captain *Hope* two Martial Miniſters of *Nottingham* or *Darbyſhire*, coming to *Peterburgh*, break open the Veſtery and take away a Fair Crimſon Satten Table Cloth and ſeveral other things, that had eſcaped the former Souldiers hands.

Now behind the Communion Table, there ſtood a curious Piece of Stone-work, admired much by Strangers and Travellers; a ſtately Skreen it was, well wrought, painted and gilt, which roſe up as high almoſt as the Roof of the Church in a Row of three lofty Spires, with other leſſer Spires, growing out of each of them, as it is repreſented in the annexed draught. This now had no Imagery-work upon it, or any thing elſe that might juſtly give offence, and yet becauſe it bore the name of the High Altar, was pulled all down with Ropes, lay'd low and level with the ground.

Over this place in the Roof of the Church, in a large Oval yet to be ſeen, was the Picture of our Saviour ſeated on a Throne, one hand erected, and holding a Globe in the other: attended with the four Evangeliſts and Saints on each ſide, with Crowns in their hands; intended, I ſuppoſe, for a Repreſentation of our Saviours coming to judgment. Some of the company eſpying this, cry out and ſay, Lo this is the God theſe People

People bow and cringe unto; This is the Idol they worſhip and adore. Hereupon ſeveral Souldiers charge their Muskets, (amongſt whom one *Daniel Wood* of Captain *Ropers* Company was the chief) and diſcharge them at it: and by the many ſhots they made, at length do quite deface and ſpoil Picture.

The odiouſneſs of this Act gave occaſion (I ſuppoſe) to a common Fame very riſe at that time, and whence *Mercurius Ruſticus* might have his relation, *viz.* That divine Vengeance had ſignally ſeiſed on ſome of the principal Actors, That one was ſtruck blind upon the place by a Re-bound of his Bullet; That another dyed mad a little after; neither of which I can certainly atteſt. For, though I have made it my buſineſs to enquire of this, I could never find any other judgment befal them then, but that of a mad blind Zeal, wherewith theſe perſons were certainly poſſeſt.

And now I am engaged in telling the ſtory of their impiety and profaneneſs at *Peterburgh*, 'twill be no great excurſion to ſtep out to *Yaxley* a neighbouring Town, and mention one thing done there. Which was This: on the 10*th* of *June* 1643. ſome of Captain *Beaumont*'s Souldiers coming thither, They break open the Church doors, piſs in the Font, and then baptize a Horſe and a Mare, uſing the ſolemn words of Baptiſm, and ſigning them with the ſign of the Croſs.

But to return to our reforming Rabble at *Peterburgh*, when there was no more painted or carved work to demoliſh, Then they rob and rifle the Tombs, and violate the Monuments of the dead. And where ſhould they firſt begin, but with thoſe of the two Queens, who had been there interr'd: The one on the North ſide, the other on the South ſide of the Church, both near unto the Altar. Firſt, then they demoliſh Queen *Katherin*'s Tomb, *Hen.* the Eighth his repudiated Wife: They break down the Rails that encloſed the place, and take away the black Velvet Pall which covered the Herſe: overthrow the Herſe it ſelf, diſplace the Graveſtone that lay over her Body, and have left nothing now remaining of that Tomb, but only a Monument of their own ſhame and villany. The like they had certainly done to the Queen of *Scots*, but that her Herſe and Pall were removed with her Body to *Weſtminſter* by King *James* the firſt, when He came to the Crown. But what did remain, they ſerved in like manner, that is, her Royal Arms and Eſcutcheons which hung upon a Pillar near the place where ſhe had been interr'd, were moſt rudely pulled down, defaced and torn.

In the North Iſle of the Church, there was a ſtately Tomb in memory of Biſhop *Dove*, who had been 30 years Biſhop of the place. He lay there in Portraicture in his Epiſcopal Robes, on a large Bed under a fair Table of black Marble, with a Library of Books about him. Theſe men that were ſuch Enemies to the name and Office of a Biſhop, and much more to his Perſon, hack and hew the poor Innocent Statue in pieces, and ſoon deſtroy'd all the Tomb. So that in a ſhort ſpace, all that fair and curious Monument was buried in its own rubbiſh and Ruines.

The like they do to two other Monuments ſtanding in that Iſle; the one the Tomb of Mr. *Worm*, the other of Dr. *Angier*, who had been Prebendary of that Church.

In a Place then called the new Building, and ſince converted to a Library, there was a fair Monument, which Sir *Humphrey Orm* (to ſave his Heir that charge and trouble) thought fit to erect in his own life time, where he and his Lady, his Son and Wife and all their children were lively repreſented in Statues, under which were certain Engliſh verſes written, mention'd before in this Book.

Miſtake

Miſtake not Reader I thee crave,
This is an Altar not a Grave,
Where fire raked up in Aſhes lyes,
And hearts are made the Sacrifice, &c.

Which two words *Altar* and *Sacrifice*, 'tis ſaid, did ſo provoke and kindle the Zealots indignation, that they reſolve to make the Tomb it ſelf a Sacrifice: and with Axes, Poleaxes and Hammers deſtroy and break down all that curious Monument, ſave only two Pilaſters ſtill remaining, which ſhew and teſtifie the elegancy of the reſt of the Work. Thus it hapned, that the good old Knight who was a conſtant frequenter of Gods publick Service, three times a day, outlived his own Monument, and lived to ſee himſelf carried *in Effigie* on a Souldiers back, to the publick Market-place, there to be ſported withall, a Crew of Souldiers going before in Proceſſion, ſome with Surplices, ſome with Organ Pipes, to make up the ſolemnity.

When they had thus demoliſhed the chief Monuments, at length the very Graveſtones and Marbles on the Floor did not eſcape their Sacrilegious hands. For where there was any thing on them of Sculptures or Inſcriptions in Braſs, Theſe they force and tear off. So that whereas there were many fair pieces of this kind before, as that of Abbot *William* of *Ramſey*, whoſe large Marble Graveſtone was plated over with Braſs, and ſeveral others the like, there is not any ſuch now, in all the Church, to be ſeen; though moſt of the Inſcriptions that were upon them, are preſerved in this Book.

One thing indeed I muſt needs clear the Souldiers of, which *Mercurius Ruſticus* upon miſinformation charges them with, *viz.* That they took away the Bell Clappers and ſold them, with the Braſs they plucked off from the Tombs. The miſtake was this: The neighbourhood being continually diſturbed with the Souldiers jangling and ringing the Bells auker, as though there had been a ſcare-fire, (though there was no other, but what they themſelves had made) ſome of the Inhabitants by night took away the Clappers, and hid them in the Roof of the Church, on purpoſe only to free their ears from that confuſed noiſe; which gave occaſion to ſuch as did not know it, to think the Souldiers had ſtolen them away.

Having thus done their work on the Floor below, they are now at leiſure to look up to the Windows above, which would have entertained any perſons elſe, with great delight and ſatisfaction, but only ſuch Zealots as theſe, whoſe eyes were ſo dazled, that they thought they ſaw Popery in every Picture and piece of painted Glaſs.

Now the Windows of this Church were very fair, and had much curioſity of workmanſhip in them, being adorned and beautified with ſeveral Hiſtorical paſſages out of Scripture and Eccleſiaſtical ſtory; ſuch were thoſe in the Body of the Church in the Iſles, in the new Building and elſewhere.

But the Cloiſter Windows were moſt famed of all, for their great Art and pleaſing variety. *One* ſide of the Quadrangle containing the Hiſtory of the Old Teſtament; *another*, that of the New; a *Third* the Founding and Founders of the Church; a *Fourth*, all the Kings of *England* downward from the firſt *Saxon* King. All which notwithſtanding were moſt ſhamefully broken and deſtroyed.

And

And amongſt other things thus demoliſht in the Windows, there was one thing Fame had made very remarkable, and that was the ſtory of the Paſchal Pickeril. The thing was this; Our Saviour was repreſented in two places, in the Cloyſter and in the great Weſtern Window, ſitting at his laſt Supper with his twelve Apoſtles; In one place there was a ſingle Fiſh, in the other three Fiſhes in a Diſh, ſet before him. This occaſion'd that diſcourſe and common Talk, I remember, I have often heard, of the *Paſchal Pickeril* at *Peterburgh*.

Now what ſhould be the meaning of this conceit, is left to every one to conjecture. The Account that I have had from ſome was this, That it was the device of ſome devout and ignorant Artiſt, from a Notion he had of the time this laſt Supper muſt needs be in, that is of *Lent*, and that our Saviour himſelf was a ſtrict obſerver of *Lent*, and eat no Fleſh all that ſeaſon: and therefore He took liberty, to ſubſtitute a Fiſh inſtead of the Paſchal Lamb.

Whatever it was, the matter of Fact was certain: and that particular piece of Glaſs wherein the Three Fiſhes are portray'd happend to be preſerved in the great Devaſtation, and was committed to my truſt by the Author of the foregoing Hiſtory, from whom I had this Relation, and is yet to be ſeen.

But to proceed; notwithſtanding all the Art and curioſity of workmanſhip theſe Windows did afford, yet nothing of all this could oblige the Reforming Rabble, but they deface and break them all in pieces, in the Church and in the Cloyſter, and left nothing undemoliſht, where either any Picture or Painted Glaſs did appear; excepting only part of the great Weſt window in the Body of the Church, which ſtill remains entire, being too high for them, and out of their reach. Yea to encourage them the more in this Trade of breaking and battering Windows down, *Cromwell* himſelf (as 'twas reported) eſpying a little Crucifix in a Window aloft, which none perhaps before had ſcarce obſerved, gets a Ladder, and breaks it down zealouſly with his own hand.

But before I conclude the Narrative, I muſt not forget to tell, how they likewiſe broke open the Chapterhouſe, ranſack'd the Records, broke the Seals, tore the Writings in pieces, ſpecially ſuch as had great Seals annexed unto them, which they took or miſtook rather for the Popes Bulls. So that a grave and ſober Perſon coming into the Room at that time, finds the Floor all ſtrewed and covered over, with torn Papers, Parchments and broken Seals; and being aſtoniſht at this ſight, does thus expoſtulate with them; Gentlemen (ſays He) what are ye doing? They anſwer, We are pulling and tearing the Popes Bulls in pieces. He replies, ye are much miſtaken: for theſe Writings are neither the Popes Bulls, nor any thing relating to him. But they are the Evidences of ſeveral mens Eſtates, and in deſtroying theſe, you will deſtroy and undo many. with this they were ſomething perſwaded, and prevailed upon by the ſame perſon, to permit him to carry away all that were left undefaced, by which means, the writings the Church hath now, came to be preſerved.

Such was the Souldiers carriage and behaviour all the time during their ſtay at *Peterburgh*, which was about a Fortnights ſpace: They went to Church duly, but it was only to do miſchief, To break and batter the Windows and any Carved work that was yet remaining, or to pull down Croſſes whereſoever they could find them: which the firſt Founders did not ſet up with ſo much zeal, as theſe laſt Confounders pulled them down.

Thus in a ſhort time, a fair and goodly Structure was quite ſtript of all its ornamental Beauty and made a ruthful Spectacle, a very Chaos of

Deſolation and Confuſion, nothing ſcarce remaining but only bare walls, broken Seats, and ſhatter'd Windows on every ſide.

And in the time of this publick Confuſion, two other things hapned not unworthy of relating. The one for the ſtrangeneſs, the other for the ſadneſs of the Accident.

The firſt was this; when now the Church doors lay open to all comers, without locks and bars, and none to look after them, thoſe ſpecially that lead up to the Leads above.

Two young Children not above five years old, had got up the Steeple by themſelves, and having loſt their way down, come to the place where the great Bells hang. Here there was a large round ſpace left purpoſely in the Arch, when firſt built, for the drawing up Bells or any other things, as there ſhould be occaſion. This place uſed to be ſafely cloſed before, but now it lay wide open, and was between thirty and forty yards off from the ground. The two children coming hither and finding this paſſage, One, out of his childiſh ſimplicity was for jumping down: No, (ſaies the other) let us rather ſwarm down, there being a Bell rope then hanging down through that place to the Clockhouſe below. Now this laſt they did; And a Gentlemen walking there beneath at that time, ſees two children come with that ſwiftneſs down the Rope, like Arrows from a Bow, who were both taken up for dead, on the place. This hapned on a Sunday ith' afternoon, in Sermon time. The news coming into the Pariſh-Church, that two children falling off from the Minſter were ſlain, The Congregration was exceedingly diſorder'd, ſo that the Preacher could not go on for a time, every Parent fearing it might be their own childrens caſe; till at length they underſtood the truth and certainty of all. For it pleaſed God by a ſtrange and wonderful providence to preſerve both theſe children, having no hurt but only their Hands galled by the Rope, and their Feet a little ſtunted by the fall from the Clock-houſe, where they were thrown off, the Rope being faſtned there, and this ſome four or five yards high. The Perſons, I ſuppoſe, are both living ſtill; and one of them, (whoſe Father was then one of the chief Tradeſmen of the Town) ſince a grave Miniſter, and Rector of a Pariſh in *Northamptonſhire*.

The other thing that hapned of more fatal conſequence was this. It being that time of the year, when young Lads are buſie in rifling Jack-Daws Neſts to get their young, a Scholar of the Free-School, ſon to a Parliament Officer, was got upon the Top of the Minſter about this employment; who going along the Cieling in the Body of the Church, and treading unwarily on ſome rotten Boards, fell down from thence, upon the Loft where the Organ now ſtands, having his Pockets filled with thoſe inauſpicious Birds, and with the Fall from ſo great a height, was ſlain outright and never ſtirred more.

Theſe two things hapened much about the ſame time, & in the time of that publick Confuſion and Diſorder. But to proceed in our intended Narrative.

Theſe things I have related before, were indeed the Acts of private perſons only, men of wild intemperate zeal, and who had no Commiſſion for what they did, but what was owing to the Swords by their ſides. Yet notwithſtanding all theſe things ſeemed afterward to be own'd and approved by the Powers then in being, when they ſold all the Churches Lands, and many fair Buildings adjoyning to the Minſter, were likewiſe pulled down and ſold by publick Order and Authority, ſuch were the Cloyſters, the old Chapterhouſe, the Library, the Biſhops Hall and Chapel at the end of it: The Hall was as fair a Room as moſt in *England*, and

and another call'd the *Green-Chamber*, not much inferior to it. Theſe all were then pull'd down and deſtroyed; and the materials, Lead, Timber and Stone expoſed to Sale, for any that would buy them. But ſome of the Bargains proved not very proſperous; The Lead eſpecially that came off the Palace was as fatal as the Gold of *Tholouſe*: for to my knowledge, The Merchant that bought it, loſt it all, and the Ship which carried it, in her Voyage to *Holland*.

And thus the Church continued ruined and deſolate and without all divine Offices for a time: till at length by the favour of a great Perſon in the Neighbourhood, it was repaired and reſtored to ſome degrees of decency again; and out of the aſhes of a late Cathedral, grew up into a new Parochial Church, in which way it was employ'd and uſed ever after, untill the Kings happy Reſtauration.

For Mr. *Oliver St. John* Chief Juſtice then of the Common Pleas, being ſent on an Embaſſy into *Holland* by the Powers that govern'd then, requeſted this Boon of them at his Return, that they would give him the ruin'd Church or Minſter at *Peterburgh*; this they did accordingly, and he gave it to the Town of *Peterburgh* for their uſe, to be employ'd as a Parochial Church, their own Pariſh-Church being then very ruinous and gone to decay.

Now the the Town conſidering the largeneſs of the Building, and the greatneſs of the charge to repair it, which of themſelves they were not able to defray, they all agree, to pull down the *Ladies Chapel*, as it was then called, an additional Building to the North ſide of the Minſter, (being then ruinous and ready to fall) and to expoſe the materials thereof, Lead, Timber and Stone to Sale, and to convert the mony that was made of them, towards the Repairs of the great Fabrick.

All this they did, and appointed certain perſons to overſee the Work, and expended ſeveral ſumms thus in Repairs, mending the Leads, ſecuring the Roof, Glazing ſeveral Windows, and then fitting up the Quire, and making it pretty decent, for the Congregation to meet in. And this they did, by taking the Painted Boards that came off from the Roof of the Ladies Chapel, and placing them all along at the back of the Quire in ſuch manner, as they continue to this day.

When the Place was thus fitted up, and the Devaſtations which the Souldiers had made, in ſome meaſure repaired, one Mr. *Samuel Wilſon* School Maſter of the Charter-houſe in *London*, was ſent down by the Committee of Plundred Miniſters, as they were then called, to be Preacher, with a Sallary of 160 *l. per an.* in which employment he continued untill the Kings Return.

Then Dr. *Coſin* the antient Dean of the Church, after almoſt 20 years Exile in *France*, return'd and re-aſſumed his Right again, in the year 1660 about the end of *July*. He then after ſo long an Interval renew'd the antient uſage, and read divine Service firſt himſelf, and cauſed it to be read every day afterward, according to the old Laudable uſe and Cuſtome, and ſetled the Church and Quire in that order wherein it now continues.

But though the Church was thus delivered from publick Robbers and Spoilers, yet it was not ſafe from the injuries of private hands. For ſome ten or twelve years after, certain Thieves in the dead of the Night, broke into the Church and ſtole away all the Plate they could find, *viz.* a fair Silver Baſon gilt, and the Virgers two Silver Rods, and a Linnen Table-Cloth to wrap them in, which were never heard of to this day.

This was the ſame Baſon that had been plunder'd by the Souldiers, and recovered again, but irrecoverably loſt now. Yet both theſe loſſes were ſoon repaired, one by Dr. *Henſhaw* Biſhop then of the Place, who gave a fair new Silver Baſon gilt: the other made up by Dr. *Duport* then Dean; who furniſht the Virgers again with the Enſigns of their Office, by buying two new Silver Maces, for the Churches uſe.

And thus is this Hiſtory brought down at length within our own knowledge and remembrance; where we have ſeen what various fortunes this Antient Church has had, which now reckons at leaſt 1000 years from its firſt Foundation. It has been often ruinated and as often re-edified. Once it was deſtroyed by *Danes*, twice conſumed by Fire; It eſcaped the general downfal of Abbies in *Hen.* the Eighth's time, though not without the loſs of ſome of her faireſt Mannors; And yet what that King took away in revenues, he added to it in Dignity, by converting it, from an Abbey into a Cathedral Church. But the worſt miſchief that ever befel it, was that in the late Rebellious times, when the Church it ſelf was miſerably defaced and ſpoiled, and all the Lands for the maintenance thereof quite alienated and ſold. And yet through Gods eſpecial goodneſs and favour we have lived to ſee, the one repaired, the others reſtored, and the Church it ſelf recovering her ancient beauty and luſtre again.

And that it may long thus continue, flouriſh and proſper, and be a Nurſery for vertue, a Seminary for true Religion and Piety, a conſtant Preſerver of Gods publick worſhip and ſervice, and free from all Sacrilegious hands, is the earneſt and hearty Prayer, wherewith I ſhall conclude this Diſcourſe.

Ex Libro Memorandor. Oliv. Sutton Epiſc. Lincoln. Anno Pontificatus ſui XI. A. D. 1290.

OLiv. &c. Archidiacono Oxon. &c. Ad Audientiam noſtram nuper certa relatione pervenit, Quod nonnulli juxta ſuarum mentium inconſtantiam quaſi vento agitati a cultu fidei temere deviantes, locum quendam in campo juxta Eccleſiam Sancti Clementis extra Municipium Oxon. fontem beati Edmundi vulgariter nuncupatum, veluti locum ſacrum venerari, illumque ſub ſimulatione ſacrorum Miraculorum quæ perpetrata confingunt ibidem cauſa devotionis erroneæ frequentare, ac populum non modicum illuc attrahendo hujuſmodi figmentis dampnatis decipere imo pervertere noviter preſumpſerint, errorem Gentilium inter Chriſticolas introducere ſuperſtitioſe conando. Nos vero hujuſmodi incredulitatis perfidiam, veluti contra fidem Eccleſiæ & Doctrinam Apoſtolicam ne corda renatorum caligine hæreticæ pravitatis obducat temporis per proceſſum, ſi forte radicari & germinare zizania permittatur, tortuoſe ſerpente virus ſui cautius miniſtrante, fomentum eliminare & prorſus amputare deo propitio volentes, Vobis firmiter injungendo mandamus quatenus in ſingulis Eccleſiis intra Miſſarum ſolempnia, & locis aliis Archidiaconatus veſtri in quibus videritis expedire per vos & alios firmiter inhibeatis ne quis ad dictum locum cauſa venerationis ejuſdem de cetero convenire & illum ſuperſtitioſe frequentare preſumat ſub pena Excommuncationis Maj. omnes & ſingulos contra hujus inhibitionem ſcienter temere venientes dicta ſententia comminata ſolempniter in genere innodantes, donec de culpa contriti beneficium abſolutionis meruerint obtinere. Val. Dat. apud Ludam 8. Kal Sept. Pontif. noſtri Anno XI.

OLiv. &c. Archidiacono Bucks vel ejus Offic. ſalutem, &c. Ad noſtrum certa relatione pervenit auditum, quod nonnulli fidei inconſtantis ad fontem quendam in campo de Lincelad exiſtentem ſub colore devotionis confictæ cauſa peregrinationis ex diverſis partibus confluentes, ibidemque miracula ſanitatum fieri pretendentes, oblationibus & modis aliis locum venerantur eundem, & ad hæc facienda per eos qui regimen Parochialis Eccl. de Lincelad optinere noſcuntur non ſine cupiditatis vitio temere admittuntur in animarum ſuarum periculum & aliorum pernicioſum exemplum. Cum igitur propter aſſertionem temerariam miraculorum quæ non ſunt ab Eccleſia approbata, locus aliquis prophanus non debeat cauſa venerationis à populo frequentari; nos errorem prædictum prout ad noſtrum ſpectat officium tollere cupientes, Vobis firmiter injungendo Mandamus, quatenus in ſingulis Eccleſiis Archidiaconatus Bucks ſingulis diebus dominicis ac feſtivis uſque ad feſtum Aſſumptionis virginis glorioſe prox. futurum intra Miſſarum ſolempnia frequentationem hujus dicti loci & confluentium ad illum admiſſionem ſub pena Excommunicationis faciatis ſolempniter & publicè interdici, omneſque quos contra interdictum hujuſmodi comperietis facientes taliter caſtigare curetis, quod eorum pena conſimilibus ſit præſumptoribus in exemplum. Et quod Vicarius Eccleſiæ de Lincelad pretextu emolumenti quod ex oblationibus conſequitur antedictis errantem in hac parte populum in ſuo dicitur errore fovere, plus lucris inhians quam animarum

ſaluti procurandæ ut videtur intendens; vobis Mandamus quatenus eundem Vicarium citetis peremptorie quod proximo die juridico poſt feſtum S. Margaretæ Virginis prox. futur. ubicunque in noſtra dioceſi tunc fuerimus perſonaliter propter Exceſſus ſui vehementiam compareat coram nobis, auditur' factur' & receptur' pro demeritis quod juſtitia ſuadebit. Et quid ſuper hiis duxeritis faciendum, nos dicto die certificetis per Literas veſtras Patentes harum ſeriem & nomen dicti vicarii proprium continentes. Dat. apud Bucks VI. Kal. Julii An. Dom. 1299.

UNiverſis Sanctæ Matris Eccleſiæ Filiis ad quos præſentes Literæ pervenerint, Oliverius permiſſione divina Lincolnienſis Epiſc. ſalutem in omnium ſalvatore. Decorem domus Dei emulatione condigna Zelantes devotionem fidelium ad ejus venerationem ſinceram juxta conditiones Locorum & motus peculiares ex animi ſinceritate ſurgentes nonnunquam decrevimus excitare. De Dei igitur Omnipotentis miſericordia, glorioſiſſimæ Virginis Mariæ, Beati Hugonis, confratrum ac omnium Sanctorum meritis confidentes, Omnibus Parochianis noſtris & aliis quorum Dioceſani hanc Indulgentiam noſtram ratificarint, de peccatis ſuis vere contritis & confeſſis qui cauſa Devotionis & venerationis Capellæ Beatæ Mariæ in Monaſterio de Burgo Sancti Petri noſtræ dioceſ. cujus Altare X. Kal. Julii An. Domini Milleſ. ducenteſ. nonageſ. conſecravimus Miniſterio Pontificali, diebus Sabbati & præcipue ad Miſſam memoratæ Virginis glorioſæ acceſſerint in futurum, pro ſua & omnium tam vivorum quam morte functorum pie oraturi ſalute, decem dies de injuncta ſibi penitentia miſericorditer relaxamus. In cujus rei Teſtimon' &c. Dat. die, Anno Domini & loco prædictis.

Berthwulfi Regis, de Libertate Breodunenſis Monaſterii.

IN Nomine Almi agye Sophie. Qui Monarchiam mundi totius ac celſitudinem celorum, abditamque profunditatem turgentis Oceani in altis & minimis omnia cum ſuo Majeſtatis imperio. Qui in primordio mundi creavit & nunc in ævum gubernat & regit ſummus pater Omnipotens Deus. Status hujus mundi in velocitate deficiet, & rotunda ſeculorum volubilitas fatiſcet, ſic alternando creaturarum qualitas decreſcet; ſic mutando mortalis vitæ fragilitas fatiſcit. De qua miſerrima humani Status viciſſitudine Eccleſiaſtes cœleſti afflatus ſpiritu competentem protulit ſummam. *Generatio, inquit, venit, & generatio vadit.* Alii naſcuntur & alii moriuntur. Ita univerſa divitiarum facultas & temporalis gaze poſſeſſio quod preceſſorum anxia ſollicitudo per indefeſſa laborum emolumenta lucratur, proh dolor, incertis heredibus, interdum optatis interdum exoſis relinquitur. Quemadmodum Pſalmiſta in profundam humani generis ſocordiam conquerens increpitet. *Theſaurizat & ignorat cui congregat ea.* Ideo ſunt omnes noſtras ſerie & ſermocinationes litterarum apicibus confirmandas, ne unquam ullo oblivione tradantur, ſed pro perpetua memoria ſervantur, Quicquid reges, ac precedentes patres firmiter conſtituerunt. Qua de re Ego Berthwulfus divino fultus ſuffragio Rex Merciorum cum conſenſu & conſilio Principum ac Magiſtratuum Merciarum gentis donans donabo venerabili Abbati Eanmundo & ejus familiæ

familiæ Sanctæ congregationis Breodunenſis Monaſterii iſtam libertatis gratiam illius Monaſterii apud Breodune mihi & omnibus Mercis tam pro Deo, quam pro ſeculo in Elemoſinam ſempiternam. Id eſt ut ſit liberatum & abſolutum illud Monaſterium ab illis cauſis quas cum ſeorme & eafor vocitemus. Tam à paſtu ancipitrorum meorum omnium quam etiam venatorum omnium vel à paſtu equorum meorum omnium ſive Miniſtrorum eorum. Quid plura, ab omni illa incommoditate afres & cum ſeorme, niſi iſtis cauſis quas hic nominamus. Precones ſi trans mare venirent ad regem venturi vel nuncii de gente occidentalium Saxonum vel de gente Northanhymbrorum ſi venirent ad horam tertiam diei vel ad medium diem dabatur illis prandium, ſi venerint ſuper nonam horam tunc dabatur eis noctis paſtum & iterum de mane pergent in viam ſuam. Ob hujus ergo rei gratiam. Ipſe vero ſupradictus Eanmund Abbas ac illius ſupra nominata familia aput Breodune ad commercium hujus Libertatis cum teſtimonio obtimatum gentis Merciorum dederunt Berthwulfo Regi Merciorum CLXXX. Mancupas in auro puro, & terram quindecim Manentium in duabus locis aput Stanlege & aput Bellanforde. Ut iſta libertatis gratia cum Dei teſtimonio & omnium Sanctorum in celo & eorum hominum in terra qui Dei precepta cuſtodiunt & tremendum diem Judicii metuunt & honorem Sancte crucis Chriſti colunt, ac illorum baptiſmatis donam firmiter perenniterque firmata nullo homine interdicente ſed Deo favente, &c. angelis ejus ſtabilis permaneat tamdiu fides Chriſtiana ac Baptiſmum Chriſti apud Anglorum gentem in Britannia maneat. Inſuper etiam ego Humberht princeps optinebam a domino meo Berhtwulfo rege Merciorum cum conſenſu optimatum illo Abbati Eanmundo & familie illius ſupradicto on Breodune hanc Libertatis gratiam pro eorum venerali pecunia quod mihi impendebant in uno vaſe pretioſo potatorio quod fuit de nobili genere pulchraliter factum & experte cum auro ornatum. Hoc eſt ut ſit illud Monaſterium on Breodune liberatum & abſolutum ab omnibus Cauſis magnis vel modicis notis ac ignotis quæ mihi aut principibus Tonſetorum unquam antea pertinebant ex illo Monaſterio, tamdiu voluerit Deus ut Baptiſmi gratia & recta fides cum regibus ac principibus Chriſtianis in populo fideli firmiter fideliterque permaneat in evum. Et ut memeria Regis Beorhtwlfi ac Humberhti principis & omnium optimatum gentis Merciorum Sacris orationibus diebus ac noctibus memoretur. Et nullus homo alicujus perſonis rex aut princeps magnis ſive modicis in aliquo tempere diabolica poteſtate fretus per ſatanicam phylargiriam vel gaſtrimargiam hanc noſtram Statutionem fringere preſumat, ſed ſemper ſtabilis & indiſcuſſa hæc donatio conſervetur in perpetuum. Et ut merita ac elemoſynas noſtra ante Deum floreſcant ac nomina noſtra coram throno Domini ſcribentur in libro viventium, Amen.

Hæc ſedula ſcripta eſt anno dominicæ incarnationis DCCCXLIIII. Indictione vero XI. in venerabili Monaſterio primum aput Hrypadune & iterum karaxata atque confirmata fuit cum iſta teſtimonia quorum ſubter nomina notata ſunt. Ego Berhtwlf domino diſponente rex Merciorum hanc noſtram divi & meam donationem michi & omnibus Mercis in Elemoſinam ſempiternam firmiter donabo atque cum ſigno Sancte crucis conſignabo. Ego Sethryth regina conſenſi & ſubſcripſi. Ego Humberht Epiſc. conſenſi & ſubſcripſi. Ego Croltred Epiſc. conſenſi & ſubſcripſi. Ego Berhtred Epiſc. conſenſi & ſubſcripſi. Ego Althun Epiſc. conſenſi & ſubſcripſi. Ego Cuthulfus Epiſc. conſenſi & ſubſcripſi. Ego Edmund Abbas conſenſi & ſubſcripſi. Ego Withred Abbas conſenſi & ſubſcripſi. Signum Muceli principis. Signum Humberhti principis. Signum Ethelhardi principis.

Signum

Signum Aldberti principis. Signum Dudan principis. Signum Sigredi principis. Signum Wiglafi principis. Signum Muceli principis. Signum Alfſtani principis. Signum Hunſtanis principis.

Edmundi Atheling Reg. de Peykirke & Waltun.

IN nomine Alme Trinitatis & individue unitatis, patris & filii & ſpiritus S. quibus eſt una Eſſentia, par Deitas & indiviſa Majeſtas, communis apex, Trinitas in nomine, unitas in Deitate, eternus ante omnia ſecula. In fine ſeculi homo factus ex Virgine, ut nos redimeret quos creavit. Ideoque neceſſe eſt ut in iſtis tranſitoriis ac fugitivis opibus adquiramus nobis in celis manentem ſubſtantiam quam nec oculus vidit nec auris audivit nec mens percipere potuit humana. Cujus predeſtinatione idcirco Ego Edmundus Atheling Rex pro amore redemptoris noſtri & propter nomen ſanctum ejus qui dixit Date & dabitur vobis, Ideoque nunc donabo deo omnipotenti exiguum munus ruricule in loco qui ab incolis vocitatur aput Pegecyrcan in perpetua hereditate ad locum qui dicitur novum Monaſterium Sanctæ Trinitatis ac genetricis domini noſtri atque omnium Sanctorum pro redemptione anime mee & conjugis mee & pro anima Siuerthi. Id eſt unam manſam & dimidiam in ſupradicta villa & tres perticas in villa quæ dicitur Wealtun. Ita habeant ſicut Siuerthus habebat in vita in longitudine & in latitudine in magnis & in modicis rebus, campis, paſcuis, pratis, ſilvis, theloneum aquarum, piſcationem in paludibus. Sit autem predictum rus liberum ab omni ſervili tributo ſeculariumque ſerviciumque exinanitum tribus exceptis, rata videlicet expeditione & pontis arciſve reſtauratione. Precipioque in nomine Sancti ſalvatoris tam vobis viventibus quam etiam qui Chriſtianitatis nomine & individue agnitionis fide cenſentur, ut hujus libertatis Statuta ad irrita deducere quiſpiam minimè preſumat. Quiſquis autem benevola mente hanc noſtram donationem & Eleemoſinam amplificare ſatagerit, in hoc preſenti ſeculo vite illius proſpera felicitas augeatur, & eterne vite gaudia Eterna ſuccedant. Siquis igitur diabolica illectus pravitate & hoc donum in aliud quam quod conſtituimus pervertere molitus fuerit, maneat eternaliter retruſus inter flammivomas eſtuantis gehenne incorruptiones lugubre ſibi ſolium vendicans inter tres nefandiſſimos proditores Chriſti, Judam, Annam & Caiphan. Et in Satane faucibus maneat deglucienduſ omnium infernalium morſibus Carnificum ſine fine laceretur. Niſi hic digna ſatisfactione emendare curaverit quod contra noſtrum decretum inique commiſit.

Quid agendum ſit cum aliqua negligentia de corpore aut ſanguine domini accidit.

CUm de corpore vel ſanguine domini tanta negligentia aliquo caſu accidit ut cadat deorſum, ſive in alium locum ubi plenè percipi non poſſit quo ceciderit & utrum ad terram inde aliquid venerit; quam citius fieri poſſit indicetur res Abbati vel Priori, qui adjunctis ſibi aliquibus Fratribus prope veniat ad locum ubi hoc contigerit. Et ſi corpus ceciderit vel ſanguis effuſus fuerit ſuper lapidem aut terram aut lignum aut mattam aut tapetum

aut

aut aliquid hujuſmodi, pulvis terre colligatur, pars illa lapidis radatur, pars ligni matte tapeti & ſi quid aliud eſt hujuſmodi abſcidatur & in ſacrarium projiciatur. Quod ſi locus ubi ceciderit manifeſte deprehendi nequierit & tamen deorſum cecidiſſe conſtiterit, in loco & circa locum in quem maxime cecidiſſe crediderint, ſimiliter colligatur, radatur, abſcidatur & in ſacrario recondatur. Hi vero quorum negligentia hoc evenerit, in proximo capitulo humiliter culpam ſuam dicant, judicium nudi ſuſcipiant & injungatur eis penitentia vel de jejunio vel judiciis vel Pſalmis vel aliquid hujuſmodi. Quibus de judicio ad loca ſua reverſis, omnes Sacerdotes qui tunc preſentes erunt ſurgant & ad judicia ſuſcipienda cum omni devotione ſe offerant. Tunc ille qui capitulum tenet ſeptem tamen quos voluerit de ipſis ad ſuſcipienda judicia retineat, & ceteris ire ceſſum precipiat. Finito capitulo, omnes ſimul proſtrati dicant ſeptem Pſalmos in Monaſterio, incipientes eos pſallere cum exeunt de capitulo. Quos ſequatur Pater Noſter, cum his capitulis & collecta. Et veniat ſuper nos miſericordia tua domine: Ne memineris iniquitatum noſtrarum. Dominus vobiſcum. Oremus. Exaudi domine preces noſtras & confitentium tibi parce peccatis, ut quos conſcientie reatus accuſat, indulgentia tue miſerationis abſolvat. P. aut alia collecta. Deus cui proprium eſt miſereri ſemper. Aut aliam pro peccatis. Si vero ſuper corporale vel ſuper aliquem honeſtum pannum ſanguis ceciderit, certumque fuerit quo ceciderit, pars illa panni in aliquo calice abluatur, & prima ablutio a fratribus abſumatur, Relique due in ſacrarium projiciantur. In primo autem capitulo dicta culpa hi ſoli tamen quorum negligentia hoc evenit ſupradictam diſciplinam, fratres vero omnes ſeptem Pſalmos cum capitulis & collecta ſicut ſuperius dictum eſt in Monaſterio dicant. Si ipſa die brevis pro defuncto in capitulo lectus fuerit, prius canant verba mea pergentes in Eccleſiam. Poſtea ſeptem Pſalmos ſicut ſuperius dictum eſt. Si vero alio aliquo modo de hoc Sacramento levior negligentia evenerit ex judicio Abbatis vel Prioris leviori vindicta frater cujus culpa hoc contigerit puniatur.

Item alia conſtitutio de eodem.

SI aperta quod abſit negligentia de corpore aut ſanguine domini acciderit, frater per quem hoc contigerit quam citius poterit indicabit Abbati vel Priori; & venientes propere ad locum ubi hoc contigerit, ſi effuſus fuerit ſanguis ſuper pannum, abſcidetur quantum aſperſio ſanguinis comprehendit, qualiſcunque vel quodcunque ſint panni: Dehinc abluentur vino in aliquo calice uſque tertio; Ablutionibus vero utatur unus frater aut plures. Panni reponentur cum Reliquiis ut ſerventur perhenniter cum eis. Si vero ſuper lapidem aut terram aut lignum ceciderit, abſcidetur pars aliqua lapidis aut ligni, vel colligetur pars terræ quam melius poterit fieri; & eodem modo ſicut ſanctiſſima res ſervabitur cum aliis Reliquiis. Si vero non poterit locus manifeſte deprehendi ubi ceciderit, vel ubi effuſus fuit, abluent tamen vel radent aut colligent de terra pulverem ab illo in quo vel circa quem maxime crediderint effuſum ſanguinem fuiſſe aut corpus cecidiſſe, condentque in ſacrario. Subinde tabula percuſſa vocabit omnes in capitulum, & omnibus ingreſſis & ſedentibus, proſternet ſe frater in medio indicaturus culpam. Et ſi propere & viſibiliter acciderit vel in caſu de corpore aut in Effuſione de ſanguine aut alio quolibet modo aperte, (ſicut de vino quod primum poſt aſſutum

ſanguinem

ſanguinem ponitur in calice, aut de illo quod ſuper digitos aut in patena pro minutis particulis) dictis paucis ab Abbate que tunc dici debuerunt, ſurgentes ibunt omnes cantantes 7 Pſalmos uſque in oratorium. Et ibi proſtratis omnibus ſedebit frater ſuper gradum ante alios & habens faciem verſus Altare ſuſcipiet nudus judicium coram aliis dum dicentur Pſalmi. Et ſi ſuper aliut altare quam ſuper ipſum majus fuit facta negligentia, non ibi ſuſcipiet judicium, ſed ante illud ſuper quod evenerit ductus ab aliis duobus fratribus. Et finitis Pſalmis dicetur Kyrieleſon & dominica oratio, & capitula ab Abbate. Ne reminiſcaris domine delicta noſtra. Fiat miſericordia tua. Dominus vobiſcum. Oremus. Deus cui proprium. Ineffabilem. Deus qui juſte iraſceris. Poſtea Abbas in proximo ſequenti capitulo indicet Orationes & jejunia communiter omnibus & maxime ipſi fratri ſecundum quod ſibi & diſcretis fratribus viſum fuerit & quantitas culpe monuerit. Et hæc ſententia teneatur hoc ordine pro illa negligentia de qua frater cui acciderit dubitare non poterit. Si vero levior fuerit culpa neque ſic aperta, ex judicio Abbatis addetur levior ſententia fratri: imprimis avertetur aſperitas judicii quod ante altare debere ſuſcipi diximus. Suſcipietur tamen ſi perviſum fuerit in capitulo. Si autem perviderit aliquis bonus circa tantam rem merito ſolicitus ut quolibet alio quam ſupra deſcripto modo poſſit corrigi ſanctius qualis vel quantacunque videatur offenſio tam ſanctiſſime rei, illum melius corrigentem imitari non dedignamur. Sed interim qui melius neſciet, teneat iſtud quod diximus.

Bonifacii Cant. Archiep. de relaxatione XL. dierum ad Eccleſiam Burgi.

UNiverſis Chriſti fidelibus preſentes literas inſpecturis, Bonifacius permiſſione divina Cantuarienſis Archiep. totius Anglie primas, ſalutem in domino ſempiternam. Quum ut ait Apoſtolus, omnes ſtabimus ante tribunal Jeſu Chriſti recepturi prout in corpore geſſimus ſive bonum fuerit ſive malum, Oportet nos diem meſſionis extreme miſericordie operibus prevenire, ac eternorum intuitu illud ſeminare in terris quod reddente Domino recolligere debeamus in celis firmam ſpem fiduciamque tenentes. Quoniam qui parce ſeminat parce & metet, & qui ſeminat in benedictionibus de benedictionibus & metet vitam eternam. De Dei ergo omnipotentis miſericordia & Beate Marie ſemper Virginis, beatorum Petri & Pauli Apoſtolorum ejus, beati Thomæ Martyris, omniumque Sanctorum meritis confidentes, omnibus de noſtra provincia vere penitentibus & confeſſis qui ad Eccleſiam beati Petri de Burgo cauſa devocionis & ob veneratiɔnem beati Oſwaldi Regis & Martyris, cujus ſanctiſſime Reliquie continentur ibidem acceſſerint, & de bonis à Deo ſibi collatis grata caritatis ſubſidia loco tam pio gratioſe duxerint conferenda, Quadraginta dies de injuncta ſibi penitentia miſericorditer relaxamus. Indulgencias inſuper ſuffraganeorum noſtrorum Monaſterio ipſi conceſſas ratas habentes & acceptas ipſas auctoritate Metropolitica confirmamus. Datum apud Croylandiam die Jovis proxima ante feſtum Beati Michaelis, Anno Domini Milleſimo ducenteſimo quinquageſimo tertio.

Hugonis

Hugonis Elienſis Epiſcopi de relaxatione XXX. dierum.

UNiverſis Chriſti fidelibus preſentes literas inſpecturis, Hugo miſeratione divina Elienſis Epiſcopus ſalutem in Domino ſempiternam. De Dei omnipotentis miſericordia & glorioſe genetricis Marie, Sancti Oſwaldi Regis & Martiris omniumque ſanctorum meritis confidentes, omnibus parochianis noſtris & aliis quorum Dioceſani id ratum habuerint, qui brachium Sancti Oſwaldi & alias Reliquias apud Burgum Sancti Petri devotionis cauſa pie viſitaverint vel aliquid de ſuo ibidem optulerint, de peccatis ſuis vere contritis & confeſſis triginta dies de injuncta ſibi penitentia miſericorditer relaxamus: Concedentes hanc noſtre relaxationis gratiam perpetuo duraturam. In cujus rei teſtimonium preſentibus literis ſigillum noſtrum appoſuimus. Datum ad ..... apud Ely undecimo Kal. Septembris anno gratiæ Milleſimo ducenteſimo quinquageſimo tertio.

W. Oſſorienſis Epiſcopi de Indulgentia X. dierum.

OMnibus Chriſti fidelibus preſens ſcriptum inſpecturis vel audituris, W. permiſſione divina Oſſorienſis Eccleſie Miniſter humilis eternam in Domino ſalutem. Quoniam omnes, ut ait Apoſtolus, ſtabimus ante tribunal domini recepturi prout in corpore geſſimus ſive bonum fuerit ſive malum, oportet nos diem meſſionis extreme operibus miſericordiæ prevenire ac eternorum intuitu ſeminare in terris quod cum fructu multiplicato recolligere debeamus in celis. Recolentes quod qui parce ſeminat parce & metet, & qui ſeminat in benedictionibus de benedictionibus & metet vitam eternam. Nos igitur de Dei miſericordia & Beatæ Mariæ Virginis & beatorum Apoſtolorum Petri & Pauli omniumque ſanctorum meritis & precibus confiſi, omnibus Eccleſiam Beati Petri de Burgo in feſto dedicationis cauſa devocionis viſitantibus confeſſis & vere penitentibus X. dies de injuncta ſibi penitentia in nomine domini relaxamus.

Confederationes inter Eccleſiam Burgi & alias diverſas Eccleſias.

HÆc eſt conventio inter Monaſterium Sancti Petri de Burch & inter fratres Eccleſiæ Chriſti Cantuariæ, ut pro quolibet fratre defuncto, fiant ſeptem Officia plenaria in conventu; & unuſquiſque ſacerdos dicat privatim tres miſſas, & q' miſſam non cantant, Pſalterium integrum. Eandem conventionem habemus cum fratribus noſtris de Glouceſtre, & cum fratribus noſtris de Abendone; & cum fr. noſtris de Sancto Edmundo; & cum fr. noſtris de Sancto Albano; & cum fr. noſtris de Hely; & cum fr. noſtris de Thornei; & cum fr. noſtris de Crulande; & cum fr. n. de Dunhelm; & cum fr. n. de Eboraca; & cum fr. n. Cantariæ de Sancto Oſwaldo; & cum fr. n. de Waltham; & cum fr. n. de Feſcam Et cum fr. n. de Monte Sanctæ Trinitatis; & cum fr. n. de Greſtem; & cum fr. n. Beccenſibus; & cum fr. n. Sanctæ Mariæ Divæ; & cum fr. n. Carnotenſibus; & cum fr. n. Sancti Benedicti ſuper Legerim. Pro ſororibus noſtris de Multonia VII. officia faciemus. Illæque pro fratribus tria Pſalteria perſolvent.

Inter

Inter Eccleſiam Burgi & Eccleſiam de Leuues.

HÆc Conventio inter fratres Sancti Petri de Burch, & fratres Sancti Pancracii de Leuues; ut pro monachis defunctis utriuſque loci, fiat unum officium plenarium in conventu; Et unuſquiſque ſacerdos cantet privatim 1. Miſſam, & q' miſſam non cantat, Quinquaginta Pſalmos: & converſi quinquagies *Miſerere Mei Domine.* Pro Abbate de Burch, & pro Priore de Lewes cantabuntur XXX. Miſſæ; non à ſingulis, ſed in conventu.

Item inter Eccleſiam Burgi & alias diverſas Eccleſias.

HÆc eſt Conventio inter fratres Sancti Petri de Burch, & inter fratres Sancti Petri novi Monaſterii: ut pro Monachis defunctis utriuſque loci fiant tria officia plenaria in conventu, & unuſquiſque ſacerdos cantet privatim III. Miſſas, & q' miſſam non cantant Pſalterium totum. Eandem Conventionem habemus cum fratribus noſtris Sancti Nicolai Andegav. Et cum fratribus noſtris Norwicenſibus; & cum fratribus noſtris de Bardneia; & cum fratribus noſtris de Bertunia; & cum fratribus noſtris de Wincelcumbe; & cum fratribus noſtris de Sancto Pancratio; & cum fratribus noſtris Sanctæ Mariæ Longiledi; & cum fratribus noſtris Cadomenſibus; & cum fratribus noſtris Troatenſibus; & cum fratribus noſtris de Sais; & cum fratribus noſtris Sancti Ebrulfi; & cum fratribus noſtris de Bernai; & cum fratribus noſtris de p'jecto de Virmandenſi; & cum fratribus noſtris de Bermundei; & cum fratribus noſtris Pratenſibus, & cum fratribus noſtris de Witely; & cum fratribus Noſtris Cantariæ de Geeldeurt.

FINIS.

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